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THE
PRINCIPLES
OF

Christian Religion

EXPLAINED

To the Capacity of the Meanest.

WITH

PRACTICAL APPLICATIONS
To each HEAD.

Whereby the Great and Necessary DUTY
of FAMILY-CATECHISING
may with much ease be performed.

Composed for the Use of those only who
need such an HELP.

By THOMAS GOUGE.
Minister of the Gospel.

Joh. 17. 3. *This is Life Eternal, to know Thee the only true
God, and Jesus Christ, whom thou hast sent.*

L O N D O N,

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GEO. THORP,
Reverend. in Christo
Pat. & Dom. Dom.
GUILIELMO
Archiep. CANT.
a Sacris Domesticis.

THE
EPISTLE
TO
PARENTS
AND
GOVERNORS OF FAMILIES.

THe chief end of this Treatise being to contribute some help to Parents and Masters of Families, in the discharge of that great and necessary Duty of Instructing their Children & Servants in the Principles of the Christian Religion: I knew no fitter Persons to whom to dedicate this Work than to such who are chiefly concerned in the Duty, and most obliged thereunto. And this I do the rather, that I may have an opportunity of stirring you up to a constant & conscionable performance thereof; which you will find very advantageous to the spiritual good of your Families here, and their eternal happiness hereafter. For,

1. By catechising, a good and sure foundation is laid. Now it is necessary that in all Buildings a good foundation be laid, least for want of it the Building come to ruin, as our Saviour expresseth; Mat. 7. 26, 27.

2. It is the easiest & most compendious way of conveying knowledge into the heads and hearts of your children and servants. Whence is it that many old people are so grossly ignorant of Fundamental Truths, even such as are necessary to salvation, but want of being catechised in their youth? and contrariwise, the most intelligent hearers are usually found to be such as have

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been timely instructed in the Principles of Religion.

3. Such as profess the faith, are thereby enabled to render a reason of the hope that is in them. For a Catechise well composed, contains the sum and substance of all that a Christian is to believe.

4. Thereby the Persons under your charge will be so well grounded in the Truths, that they will not so easily be made a prey, either to Atheists or Papists, or other Seducers. For such will be the more likely to hold fast the Truths which they have been taught out of the Word of God. Whereas we find by experience that such as were never well catechised, are to soon drawn aside from the Truth, to the embracing Errors and Heretical Doctrines.

How should the consideration of these singular benefits of Family-Instruction stir up all Parents and Masters speedily to set upon the Work, and to make conscience thereof; without which how can you expect God's blessing upon your Family? How can you expect that your Children and Servants, who know not the God of their Fathers, should serve him with honest and upright hearts? How can you expect that the gross ignorance which is naturally in your Children and Servants, should be dispelled, and they enlightened with the knowledge of the true God, and of his Son Jesus Christ? And how can you expect that your Children should be kept from running into all manner of sin and wickedness, if you do not train them up in the knowledge & fear of God, in the nurture & admonition of the Lord? Certainly every Parent and Master hath as great a charge of the Souls of those under his Roof, as the Minister hath of the souls of his Flock. And a dreadful thing it must needs be, to be guilty of the blood of souls.

Let

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Let none plead for an excuse the difficulty of the work, or their own insufficiency for the performing thereof. For if in the sincerity of your hearts you will put your selves upon the discharge thereof, God will graciously accept of your endeavours, and assist you in the doing of **r**¹. If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not; **2 Cor. 8. 12.**

If you shall think meet to make use of this following Treasure, you will find that Great and difficult work of Catechising your Children and Servants, as easie as reading another's Sermon. For having propounded the Question to each of them, and received the Answer thereunto, as it is set down, you will find the several parts and branches of the Answer explained to the capacity of the meanest, with some practical applications following the same: Which Explication and Application you shall do well seriously to read over to them, when thy have rehearsed the respective Answers: which through God's blessing, may prove profitable both to your selves and those that hear you.

And I advise and desire, that you would set apart some time (once a Week at least) for this Exercise; either on the Lord's Day, or else on some other day of the Week, when you find you may best redeem time for it. O how much may an hour, or suppose but half an hour in a Week, thus spent, tend to the edification of your own, and your Families souls!

It will be good and necessary that you appoint the several persons in your Families to take their own times to learn an Answer or two weekly, that so they may be ready to rehearse it to you on the time you appoint for Catechising of them. Though,

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Though, in clearing the Truths, I had often occasion given of confuting very many Errors, both of Papists, Socinians, and others, yet I purposely avoided it, because this Treatise was drawn up only for the benefit of the younger and weaker sort of Christians, especially of those in W A L E S; who being destitute of those many helps of knowledge we in these parts enjoy, did earnestly desire me to publish in both Languages a Treatise that should contain all the Fundamental Principles of Religion, and that in a plain Style and Method, which, through God's help, having finished, I shall not cease, while I live, to implore his blessing on these poor endeavours of mine, that they may prove successful to the conviction, conversion and consolation of all that shall read or hear it.

3. Decemb. 1678.

Your Servant in all Services

for the Salvation of

your Souls,

THO. GOUGE.

PRINCIPLES

OF

Christian Religion

EXPLAINED

To the Capacity of the meanest ; with Practical Applications to each Head.

1. Q. **W**hat is every one most bound to know ?

Ans. God and himself.

Explication. The knowledge of God is most necessary in divers respects.

1. *Because it is a most excellent knowledge in it self; Psal. 139. 6.* For God being of all things the most excellent, knowledge of him must needs be most excellent: So as if any knowledge be necessary, this most of all.

2. *It is most honourable to God; Exod. 18. 10.* The more knowledge men have of God, the more they will fear, and reverence, and every way honour him.

3. *It is most profitable to us; Joh. 17. 3.* By the knowledge of God we understand how to go to God, how to expect all blessing from him, and how to trust on him in our greatest straits and dangers. Surely, if God were better known, he would be better trusted; *for they that know thy name will put their trust in thee; Psal. 9. 10.*

Application. Let all that mind the peace and comfort of their own Souls, labour after a clear knowledge of God; as by a diligent attending upon the Ministry of the Word preached, so by a frequent Reading the Holy Scriptures, which are able to make us wise unto salvation, and to give

wisdom to the simple ; Psal. 19. 7. And also by fervent praying unto God for an understanding heart to know him and the mysteries of the Gospel.

2. Next to the knowledge of God, it is meet that we labour after the knowledge of our selves.

Thereby we shall the better discern our miserable condition. We are indeed most vile, wretched, sinful creatures ; yet are we naturally highly conceited of our selves. All of us, till God do alter our minds and dispositions, savour much of *Laodicean's* self conceit ; *Rev. 3. 19.* Though in regard of our spiritual estate, we be wretched and miserable, poor, blind and naked ; yet we think that we are rich, and have need of nothing.

The advice therefore of our Saviour is seasonable for us ; namely, That we pray for the Spirit of illumination, whereby we may be brought to see and judge our selves. Did we well know our selves, we would quickly, with much shame, cast down our proud Peacock's feathers, and say with *Job, I am vile, I abhor my self, and repent in dust and ashes ; Job 46. 4.*

2. Q. *Where is this Knowledge to be had ?*

Aus. In the Word of God contained in the Scriptures of the Old and New Testament.

Explication. *That the Scriptures are the Word of God, appeareth.*

1. *From the purity and holiness of the matter, which has the very Image of the holy God upon them.*

2. *From the Harmony of sundry and several Pen-men, none contradicting other, but all consenting and conspiring in substance and circumstance, as guided by one Spirit, which was Divine.*

3. *From the profundity of the matter contained in them.* Such mysteries are therein contained, as surpass the depth of Man's capacity ; yea, which make the very Angles to stand at amaze, *1. Pet. 1. 12.*

4. *From the Simplicity, yet Majesty of the Style ;* which contribute good evidence to their being Divine.

5. *From the Testimony which is given to it.* This is both *External* and *Internal* : *External*, the Miracles done by the Pen-men, with the constant approbation of the Church in all

Ages,

Ages; yea, and of many Adversaries. *Internal*, by the inward operation of the Spirit of God, which is the most sure and infallible of all.

Applic. 1. *By way of Application*, This may inform us, what just cause we have to detest the Religion of the Papists, who forbid the Laity to read the Scriptures; yea, who debar them from the same. In 1 Sam. 13. 19. we read that when the Philistines had the Israelites in bondage, one policy to detain them therein was, not to suffer a Smith in the Land; lest the Hebrews should make them Swords and Spears to fight against them. The like policy hath for a long time, and is still used by the Papists, to continue the people in blindness and ignorance, that they might not discover the Abominations of their Religion; for they suffer them not to have a Bible in their own language, but lock it up in an unknown Tongue; least from thence they should fetch Arguments against their foolish Tenets and Practises.

2. This may exhort us highly to prize the Scriptures; and to bless God, that we have them amongst us, and that in our own Language; whereby all sorts, both poor as well as rich, may read their Father's mind in their Mother-tongue.

3. Be Exhorted to read and study the Scriptures. And that you may read them with the more holy awe, delight and profit, look on them as the Epistle of God, wherein he hath written down to the World what his mind is; both what he would have them to do here, and what he intends to do with them hereafter. If you should hear of a Letter written from Heaven, directed to all the mean of the World, subscribed by the Lord's own name, *Jehovah*, and sent down to us by the hand of an Angel, who would not be greedy to read it? Such a Letter are the Scriptures, sent us down from God; not by the hand of an Angel, but by the hand of his Son. Read them as you would read such a Letter.

But before you read, be sure to beg of God, that by his spirit he would enlighten your mind, to the understanding of his Will therein contained. And after reading, fail not to meditate thereon, which will be a special means to help both your understanding and memory.

3. Q. How do the Scriptures set forth God?

1. A. In his Nature; *Exod.* 3. 14. *John* 4. 24.

2. In

2. *In his Person* ; Matth. 28. 19.
3. *In his Properties* ; Exod. 34. 6.
4. *In his Works* ; Rom. 1. 20.

Being to speak largely of God, it will be expedient, first to prove the *Being of God*. We must understand, *That there is a God*, before we inquire, *what Gods is*.

I. Now. *That there is a God*, is evident, *From the glorious Fabrick of Heaven and Earth, with all the glorious Creatures therein* ; which glorious Building could never have been, if it had not had an omnipotent Builder. And from *the Powerfull, Wise, Harmonious Government of the World* ; which evidently points us to a Divine over-ruling Providence ; and from *the general sense and consent of Nations*.

Applic. 1. Seeing there is a God, than all *Atheists* are justly to be reprov'd : of which there are severall sorts.

1. *Some are Atheists in Opinion and Judgement* ; concluding, or at least supposing that there is no God. Having given up themselves to the satisfying their base lusts, that they might not be cross'd therein, but have an uncontrollable liberty to commit all manner of sin and wickedness, they would persuade themselves, that there is no God.

2. *There are Atheists in wish and desire* ; though they will not, for shame of the World, say in plain terms, *There is no God* ; yet, in their hearts they wish and desire there were no God at all to take vengeance on their iniquity. But let such know, that their Atheistical Wishes and desires are all known to God, who will one day call them to an account for the same.

3. *Some are Atheists in practice*, such are all wicked and ungodly men, who in their judgements acknowledge God, but in their works deny him, living as if there were no God, nor Heaven, nor Hell. Of which number are.

First, such as please themselves in their *Speculative Filthiness, and Contemplative Uncleanmess, and bless themselves in it* ; which must needs argue a secret Atheism lurking in their hearts, having no apprehension of Gods Omniscency. Let such know, that the secret thoughts of their hearts are as well known to God, as their outward actions. *Thou hast possessed my reins, and understandest all my thoughts*, saith David ; Psal. 139. 2, 13.

Secondly,

Secondly, *Such as take a liberty to sin in secret, because they are out of the sight of men.* Thus the Murtherer and Adulterer are brought in by Job, encouraging themselves in their Wickedness, saying, *No eye seeth us,* Job. 24. 14. Surely, For any to hide their sins from his eye, who indeed is all eye, and whose eye is over all; it must needs argue a secret Atheism in their hearts, as if God was not present in all places.

Thirdly, *Such as live in the frequent omission of Holy Duties;* As reading the Scriptures, praying either in Secret, or with their Families, and the like. Though they know, and cannot but acknowledge, that they are Duties commanded by God in his Word, and commended by the Examples of Godly Men; yet how many do live in the neglect of them! which is a product of practical Atheism.

Fourthly, *Such as though they seem to make conscience both of Publick, Private and Secret Duties of Piety, yet are altogether careless of the manner of performing them:* praying as if they prayed not, and hearing as if they heard not; whereby they plainly discover a secret Atheism in their hearts: for did they truly believe God's all-seeing presence, and that he is a searcher of the heart, privy to every wandering thought in praying, hearing, and the like, they could not rest satisfied, as they do, in the bare outward performing of holy Duties.

Fifthly, *Such as live openly in a wicked and ungodly course of life;* though in words they may acknowledge a God, yet by their works they deny him; for they live as if there were no God. Yet will the hand of God assuredly find them out sooner or later; and then will they be enforced to say, *Verily there is a God that judgeth the Earth;* Psal. 58. 11: who hath prepared a Hell of Horreur and Darknes for all such ungodly Atheists.

I. I. This truth, that there is a God should stir us up to the practice of sundry Duties; as,

1. *To humble our selves for those cursed seeds of Atheism that are in our hearts, and with our utmost to endeavour to suppress and keep them under; that they may not sprout forth in us.*

2. *To make choise of the only true God for thy God and Portion, for thy chiefest good and happiness; which in truth is*
essential

essential to Christianity. Set thine heart on him, let him be the greatest desire, the greatest delight, and the greatly beloved of thy Soul : so that thou maist say with *David, Psal. 73. 25. whom have I in Heaven but thee? There is none on Earth that I desire besides thee.*

3. Walk before God in all good Conscience : To this end,

First, *Begin each day with God* ; awake with him in the morning, lift up your Soul in Prayer and Thanksgivings unto God, for that comfortable Rest and Refreshment he hath vouchsafed unto you the Night past : And beg of him that he would so strengthen you by his Grace, that you may glorifie him that day in your whole Conversation. And then let forth your hearts in a serious meditation of God, or of his *Word or Works, and Glorious Attributes.* If holy thoughts do not first take place in your hearts, the Devil will be sure to cast in some vain, worldly, wanton thoughts and imaginations.

Secondly, *Walk with God all the day long* ; set him before you, and consider his all-seeing presence about you, where ever you are, and whatsoever you are doing ; which will be a special means as to restrain you from sin, so to provoke you unto holiness.

Thirdly, *Close the day with God, by a serious Examination* ; how you have that day discharged the duties of your Places, Callings and Relations : how you have behaved your self both in Secret and in Company, how you have performed your duties of Devotions, whether with seriousness, or slowness of heart and spirit : what savoury thoughts you have had that day, *of God, of Christ, or of Eternity* : whether you have not omitted some known duty, or adventured on the committing some known Evil. And thus go over the several passages of the day, whereby you will be better acquainted with your spiritual estate, and kept from going on in a course of sin without repentance.

Having thus examined your selves, before you go to bed, be sure to make your peace with God, by an humble confessing of your sins, and hearty praying unto him for the pardon and forgiveness of them, in and through the merits and mediation of Jesus Christ, and resolving on more watchfulness for the future. Should you lie down in your sins

unrepented of, and be called out of this World that night,
O how sad and dreadful would your condition be to all
Eternity!

Having, by several Arguments, proved the Existence and
Being of God, and made some Application thereof to our
selves; I come now to treat of God, according to his *Nature, Persons, Properties and Works.*

4. Q. *What is God?*

Ans. God is a Spirit of infinite Perfection.

Explic. For the better clearing this Answer, I shall
briefly shew you.

1. *What is meant by Spirit.*

2. *What by Perfection.*

3. *Why Infinite is added to God's Perfection.*

1. *For the First, what is meant by Spirit? Namely, A
Spiritual Substance; so as the word Spirit importeth two
things of God.*

First, *That he is a Substance, hath a real Being: He that
cometh unto God, must believe that God is.*

Secondly, *That his Being is Spiritual.* Substances are the
highest of Beings, and *Spirits* are the highest and noblest
of Substances; most excellent, pure, potent, &c. And
therefore are the fittest to represent the incomprehensible
God to our narrow conceptions, whereupon God is describ-
ed to be a *Spirit; John. 4. 24.*

I I. Perfection implieth two things.

1. *A freedom from all manner of defects.*

2. *All manner of excellencies.* God therefore is said to
be a *perfect Spirit, or Spirit of Perfection; because as there
is no defect in him, so all excellencies and perfections are
found in him.*

I I I. *Infinite is added to Perfection, to shew, that there is
no measure or stint set to God's Perfection; his greatness
can neither be measured nor comprehended; Job 11. 7.*

So that this Description of God, that he is *A Spirit of
infinite Perfection; though it be short, yet it is so full, as
it distinguisheth God from all things that are in Heaven, or
in Earth; yea, from all things that may be imagined, or
indeed are.*

First, *In that God is a Substance, and a real Being, he*
is

is distinguished from all *Imaginations* and *Phantasies*.

Secondly, In that God is a *Spiritual Substance*. he is distinguished from all bodily Substances. Bodies have indeed a Being, and are Substances, but gross Substances, Subject to many infirmities and decays. God being a *Spirit*, is free from all such things.

Thirdly, *God's Perfection* doth distinguish him from all *imperfect Spirits*, as from the *Souls of all Evil Men*, and from *Devils*. These are indeed *Spirits*, and in regard of the kind of their substances, they have an excellency above Bodies. But sin, which hath seized on them, is a defect and imperfection, to which the Spirit of perfection is not subject.

Fourthly, *The infiniteness of God's Perfection* doth distinguish him from other Spirits, that are in their kind, *perfect*, as are the *glorious Angels*, and *glorified Souls of Saints*; Heb. 12. 23. But though these are *Spirits*, and *perfect Spirits*, yet their perfection is limited; they have a certain measure and stint: whereas God's perfection is beyond all measure,, without all stint; it is *infinite*.

Applic. *Seeing God is a Spirit*, learn hence, First, *Not to frame any Image of God, not so much as in your minds*. Fancy not God to be as Man, or as any other Creature.

2. *Learn to worship him in Spirit and in Truth*. Heart-worship is the heart of Worship. Bodily-worship there must be also; the Hands, the Eyes, the Tongue, the Knees, must all be exercised in the Worship of God, but the Soul is so to be the chief, that all is nothing without it. Lift up the Hands, and the Eyes, bow the Knees; but be sure especially, the heart be lifted up, that the soul be bowed down, and poured fourth before the Lord. Pray with understanding, pray with affection; let your Faith, Love, Desires, Hopes, all joy in offering up your Prayers.

Seeing God is of infinite Perfection, Learn.

1. *To hate and abhor sin, the odiousness and malignity whereof is aggravated by the infinite Majesty of that God against whom it is committed*. Thou that wilt fear to affront a mortal Prince, how darest thou to affront an infinite God? What mad Souls are Drunkards, Swearers, or other Sinners, a company of vile Worn*, to set themselves in rebellion against the incomprehensible God! If the wrath of a King be

as messengers of death, *Prov. 16. 14.* How darest thou provoke the King of Kings?

2. *Learn to fear before him,* and to live under a constant awe and reverence of him, especially when you draw nigh unto him to worship him.

3. *Let there be no limits or bounds set to your affections to him.* Love him with all your heart, with all your mind, with all your might. Reach up to the highest you can.

You cannot love him infinitely, but you must love him superlatively: he is a God of infinite perfection, and infinitely worthy to be loved.

This shall suffice to have spoken of *God's Nature.*

The Persons are next to be considered.

5. *Quest. How many Gods are there?*

Ans. There is one only true God, but distinguished into three Persons; the Father, the Son and the holy Ghost, which are equal in Power & Glory.

Explic. Here are four things to be cleared.

1. *That there is but one only God.*

2. *That there are three Persons in the Godhead.*

3. *That the Son and the Holy Ghost are God, as well as the Father.*

4. *That all the Persons are equal in Power and Glory.*

1. *That there is but one only God,* the Scripture plainly expresseth, *Deut. 6. 4. Hear, O Israel, the Lord our God is one Lord. 1 Cor. 8. 4, 5. We know,* saith the Apostle, *that there is none other God but one. For though there be that are called Gods, whether in Heaven or in Earth (as there be Gods many, and Lords many) but to us there is but one God.*

II. *That there are three persons in the Godhead.* Though there be but one God in Substance and Essence, yet are there three distinct Persons subsisting in that one God-head. This is one of the greatest mysteries of our Christian Religion.

A Mystery not to be comprehended, yet ought to be believed by us, because it is so clearly and plainly laid down in the Word of God; as *1 John 5. 7. There are three that bare record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one, in Nature and Essence.* Here is a Trinity proclaimed, with their Names; *Father, Word, and Holy Spirit.* Where, by the word is meant *Jesus Christ,* who

is called the *Word*, because, as we by our words express our mind and meaning, so God by his Son hath made known his Mind and Will unto his Church. There is another clear proof of the Trinity of Persons, in that Commission which our blessed Saviour gave to his Apostles before his Ascension into Heaven; *To go teach all Nations, and baptize them in the Name of the Father, of the Son, and of the Holy Ghost.* Where you have the Names of the blessed Trinity writ, as it were in fair and legible Characters.

III. *That the Son and the Holy Ghost are God, as well as the Father.*

1. *That Christ, the Second Person, is God*, evidently appears: First, *In that he is often styled God in Scripture*; as *Isa. 9. 6.* where he is called the mighty God. And *Rom. 9. 5.* God, blessed for ever; and *John 1. 1.* *In the beginning was the Word, and the Word was with God, and the word was God*; that is, Jesus Christ, who is often in Scripture styled the *WORD*. was God. Secondly, *The essential Properties of God are often attributed to him in Scripture*; as *Eternity, Omniscieny*, and the like; *Rev. 1. 8.* *John 21. 17.* Thirdly, *The Works and Miracles which he wrought when he was upon Earth, declared him to be God*; *John 5. 36.* *John 10. 25.*

2. *That the Holy Ghost is God*; appeareth.

1. *Because the Name of God is given to him*; *Acts 5. 3, 4.* Where Peter reproving Ananias for lying to the Holy Ghost, said, *That he lied not to Men, but to God.*

2. *The Works proper to God are attributed in Scripture to the Holy Ghost*; as the *Works of Creation*, *Gen. 1. 2.* *Job 26. 13.* So likewise, *the Work of Regeneration*; *John 3. 5.* *Except a man be born again of Water and of the Spirit, he can not enter into the Kingdom of God.* Now, who can do these great things but God?

3. *The Essential Properties of God are attributed to the Spirit*, as *Eternity*; *Heb. 9. 14.* where he is called the *Eternal Spirit*, *Omniscieny*, knowing all things; as, *John 14. 26.* *Omnipresence*; as, *Psal. 139. 7.* *Whither shall I go from thy Spirit? Yea, the Spirit can fore-tell all things*; *1 Tim. 4. 1.* Men and Devils may guess at, but none besides God, can indeed fore-tell things to come.

IV. *That all the Persons are equal in Power and Glory,*
Not

Not one excelling another, but are all co-equal in their Divine Perfections and Attributes: So that one of them is not greater, nor more glorious than another. *Though there be one Person of the Father, another of the Son, and another of the Holy Ghost; yet the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty co-eternal; as it is in Athanasius's Creed.*

Applic. *Seeing there is but one only true God, this may serve to reprove*

1. The *Papists*, who seem to set up divers gods besides the true God; as to pass other instances in the extravagant power of the Pope.

1. The *Virgin Mary*, whom they make a Goddess, preferring her before *Christ*, by praying to her to command her Son to do what they desire.

2. *They make all the departed Saints Gods, by praying unto them*: As though they knew the secrets of men's hearts, as though they were present every where: which are things proper to God alone, and not communicated to any Creature, either *Angels* or *Saints*.

2. *This serves for the reproof of many carnal Protestants*, who, though in words they profess but one God, and give outward worship only to him, yet do they set up many Idols in their hearts; and so make to themselves more Gods than one.

Some men make carnal pleasures their God, giving themselves up to the satisfying their lusts, as all voluptuous persons do. Some men make their worldly riches their God, setting their hearts upon them, and putting their trust and confidence in them, which is *Idolatry*; and therefore the Apostle calleth Covetousness *Idolatry*, Col. 3. 5. Some again make their Belly their God, by giving themselves up to the satisfying their fleshly appetite, as all Gluttons do. The truth is, there are few in the World, who do not make to themselves some other Gods, besides the True God, to which they sacrifice their chief affections and desires.

What a base and unworthy thing is it for Christians who in words acknowledge the only True God, to be their God. yet in truth do make so many other Gods to themselves.

3. *The knowledge of the mystery of the Trinity tendeth much back to the honour of God, and to our own good.*

First, *It tenderth much to the honour of God*, in that he is thereby distinguished from all false Gods. True it is, that God's Incommunicable Properties, and Divine Works, do distinguish him from all others: for there is none in Heaven, or in Earth, *Eternal, Almighty, Omnipresent, Omniscient*, but God only: Yet Idolaters have imagined their false gods to be so: But it never came into the heart of any Idolater to imagine his God to be one and three; one in nature and three in persons. This is such a Mystery, as in the opinion of Idolaters themselves, none of their Idols can be like to *Jehovah*.

Secondly, *The knowledge of this Mystery of the Trinity, as it tends to the honour of God, so to our own good.* For,

It sheweth the ground of God's Fatherhood, how he is our Father; namely, in and through Jesus Christ. For God being a Father by Nature to his Son Jesus Christ, by reason thereof he becomes, through Grace, to be a Father to such as believe in Christ, as *John* 1. 12.

Hitherto of the Nature of God, and Trinity of Persons. His Properties follow.

6. Q. *What are the Properties of God?*

Ans. The Properties of God are certain Excellencies attributed and applied unto him, for our better apprehending of him, as Eternity, Unchangeableness, Omnipotency, Wisdom, Holiness, Justice, Goodness, Truth, &c.

Explic. For the clearer understanding the Properties of God, we must take notice that there are two kinds of them, *viz. Incommunicable and Communicable.*

Incommunicable Properties are such as are so proper unto God alone, as in no respect they can be attributed to any other. In them none is like unto the Lord, Psal. 113. 5. So as he to whom any of them is attributed, may be known to be a God, the only true God.

Communicable Properties are such as may be communicated or attributed and applied to Creatures, as appertaining to them: Thus Men may be Holy as God is Holy, just as he is just, &c.

These following are some of God's incommunicable Properties. As,

1. *Eternity,*

1. *Eternity*, To be without Beginning or Ending. God had no Beginning, nor shall ever have End; *but is God from Everlasting to Everlasting*; Psal. 90. 2.

Applic. *This may instruct us by faith to depend on God for our Wives and Children*: Though we our selves are mortal, and may be suddenly taken away before we have made competent provision for them, yet God is Eternal; and therefore having commended our surviving Children to his fatherly care and providence, we may with confidence rest on him, for a comfortable supply of all needful good things for them. *Gen. 50. 24. I die said Joseph, but God will surely visit you with his mercy and loving kindness.* The like may every believing Parent, on his Death-bed, say to his Children. *I am going out of this World, but though I die, yet the God of all comfort lives, who will in a special manner be your God and Father, and take care of you, according to his gracious promise; Jer. 49. 11. Leave thy Fatherless Children, I will preserve them alive, and let thy Widdows trust in me, or rely on me, having undertaken the care and charge of them.*

II. *Another Property of God is, That he is unchangeable*; the same without any alteration. God is unchangeable in his *Essence*, *Exod. 3. 14. In his Counsels and Purposes*, Psal. 33. 11. *In his gracious Promises*, which are not *yea and nay*, various and uncertain, but *yea and Amen*.

Applic. 1. *God's unchangeableness instructeth us what use to make of the Promises in God's Word, to his People of old, namely, To apply them to our selves, with as strong confidence as if they had been made to us in particular, if our condition be the same with theirs.* The ground of this Application is taken from God's Immutability, and impartial manner of Dealing. The same God that he hath been to any of his people of old, the same he is to all.

1. *As God's unchangeableness administ'reth ground of comfort to the faithful, so doth it afford matter of terror to all impenitent sinners*: For hath God threatned such and such dreadful Judgements against notorious sinners? Hath he in former Ages rained Fire and Brimstone from Heaven on *Sodom and Gomorrah* for their Gluttony and Drunkenness? Did such a trembling sieze on *Belshazzar*, as he was drinking with his Princes and Concubines, that the joyns of his Loyns were loosed, and his knees smote one against another? Oh then

what cause have the Whore-mongers, Drunkards, Swearers, and such like sinners, in these days, to fear and tremble, lest the like terrible judgments of God should fall on them, in the midst of their sins: and take them away in the act of their wickedness.

Yea, though thou Be a Child of God, yet if thou commit any gross and scandalous sin, such as tendeth highly to the dishonour of God, and the scandal of thy Religion and Profession, thou maist justly expect some eminent judgment from God, as *David* met with on like occasion. For God being unchangeable, hates sin in his own Children now, as formerly; and will shew himself as just in executing his wrath on wilful transgressors, as formerly.

III. *Another incommunicable Property of God is Omnipotency, whereby he is able to do all things possible.* Great is the power which some Creatures have above others; but no Creatures, no, not the Angels, are Almighty, able to do any thing; but God is: who, *by weak means, without means, yea, against means*, can do what he pleaseth: *With God nothing is impossible*, Luk. 1. 37.

Applic. 1. *Seeing God is Almighty, how doth it concern every one of us to beware, lest by our sinning we provoke his wrath against us. Do ye provoke the Lord to anger? saith the Apostle, Are ye stronger then he? 1 Cor. 10. 22.* No man in his wits will provoke an enemy that is stronger then himself, whom he knows to be able to crush him.

2. *The Almighty power of God giveth us encouragement to flee unto him by praying in all our wants and necessities.* To whom should we then seek for relief, but unto him who only is able to help us in all our straits, to deliver us out of all our dangers, to support us under all our trials and temptations?

2. *To trust in the Lord, and in the power of his mite, and that for all things, at all times, and in all conditions; Isa. 26. 4.* The Prophet presseth this duty upon this very ground, *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.*

Now followeth some of God's Communicable Properties; as,

1. *Wisdom*: He is infinite in Wisdom, in which respect,
All

All the treasures of wisdom are said to be in him ; Col. 2. 3. A treasure notes abundance, but treasures speak a superabundance ; whereby he excels all the wisdom of Men.

Applic. 1. Is God infinite in wisdom ? then when thou lackest wisdom to help thee out of any straits thou art in, or any difficulties, ask this wisdom of the God of wisdom ; Jam. 1. 5. Pray, as Solomon did, for a wise and understanding heart.

2. Trust upon his infinite wisdom to guide and help you out of all your straits and dangers.

II. God is infinite in holiness : Therefore he is called, The Holy One ; Hof. 11. 9. By way of eminency and excellency, surpassing all others in holiness.

Applic. How doth this speak terror and amazement !

1. To all wicked and prophane persons, who live under the power, and in the practice of iniquity ; than which nothing is more contrary to the Nature of God : who being an Holy God, hates every sin with a perfect hatred. Let such know, that if they live and die impenitently in their sins, their condition will be sad and dreadful to all eternity ; For they shall in no wise enter into Heaven, which is an inheritance undefiled, 1 Cor. 6. 9. 1 Pet. 1. 4.

I know many are apt to flatter themselves with a conceit, that though their lives are bad, yet their hearts are good ; whereby they do but cozen and cheat their own Souls. For a good tree cannot but bring forth good fruit. If their hearts were so good, as they pretend, surely their lives would be better. Therefore deceive not your selves, for if your lives be wicked and unclean, your hearts are much more.

2. This speaks terror to all such as scoff at Holiness, and deride such as make a profession thereof. Surely such men have attained to the height of wickedness: whereupon David sets them in the Devil's highest Form, and makes them Doctors of the Chair ; Who sits in the seat of the scornful ; Psal. 1. 1. Little do such think, that the great and holy God takes those scoffs and injuries done to them, as done unto himself. Did ever any mock at God and prosper ?

I know many are ready to reply, That they never reproached or derided any of God's Holy Ones for their Holiness ; but only a company of Hypocritical Professors, who pretend to Holiness, but are very Hypocrites. But what if

those whom you account *Hypocrites* be in the number of *God's Holy Ones* (for you are but men, and may be mistaken) how sad is your case like to be? Hear your doom pronounced by Christ, *Whoſo ſhall offend one of theſe little ones, which believe in me, it were better for him that a Miſtſtole were hanged about his Neck, and that he were drowned in the depth of the Sea.*

Whereas many good Chriſtians from a ſenſe of that corruption which they feel working in them, do queſtion, *whether they have any true holineſs at all.* Let ſuch for their comfort ſeriously conſider theſe two things.

1. *That a ſight and ſenſe of inward corruption is ſome evidence of the truth of grace, and life of holineſs in us.* 'Tis ſomething of holineſs to hate and mourn over iniquity: Whiſt thou moureſt that thou art ſuch an unclean thing, thank God, that thou haſt ſo much holineſs, as to ſet thee a mourning and lamenting that thou haſt no more.

2. *Conſider that the Lord doth not now, under the Goſpel, exalt of us perfect holineſs, which conſiſteth in a perſonal and perfect conformity to the Image and will of God; which is impoſſible to our corrupt nature, and was never found in any mere man ſince the fall of Adam: but he accepteth of our Evangelical Holineſs, which conſiſteth as in a ſincere deſire and earneſt endeavour after Holineſs, ſo in an hearty grief and ſorrow for the corruption we feel ſtiring in us, and in ſtriving to keep down the power thereof. In a word, This is the Holineſs which God now accepteth for Evangelically perfect; That we hate ſin, and love holineſs, that we deſire and endeavour to mortifie the fleſh, and the corruption thereof, and labour to ſerve God in true holineſs and righteouſneſs all the remaining part of our lives: and as we fall into any ſin, that we ſpeedily riſe again by true and unfeigned repentance; engaging our ſelves in the ſtrength of Chriſt, to a greater watchfulneſs againſt ſin for the time to come.*

III. *God is a juſt God.* He is ſaid to be *moſt juſt*, Job 34. 17. That is juſt in the higheſt degree; yea, juſt beyond all degrees. Indeed his providential actings are oft-time above our comprehension, in which reſpect, *his ways are ſaid to be in the Sea, and his path in the great Waters*; Pſal. 77. 19. Yet is he righteous in all thoſe actions, though the righteouſneſs of them doth not appear to our humane reaſon.

Applic.

Applic. This Attribute of God may convince many of that groundless error, and vain conceit, which is deeply rooted in their hearts; namely, *That God is all and only mercy*, and thereupon encourage themselves in their wicked and ungodly courses. But let such know, that though the Lord be merciful, yet he is likewise just; yea, so just, as he can no more cease to be just, than he can cease to be God. And therefore where the Scripture doth most of all set forth the mercy of God, we find something of the justice of God; as in that known place, *Exod. 34. 6, 7. The Lord God merciful and gracious, long-suffering, abundant in goodness and truth*; then followeth this passage concerning the justice of God, *and will by no means clear the guilty*: as if he had said, Though the Lord be a God merciful and gracious, to all poor penitent sinners; yet will he be just too, and will not clear such as shall go on impenitently in their sins.

I V. Another Property of God is his goodness, which is so great as cannot be expressed, so much as cannot be measured; in a word, it is transcendent beyond all comparison; which the Lord himself implieth, *Exod. 34. 6.* where he proclaims himself *abundant in goodness*.

Applic. The consideration of the infinite goodness of God doth exceedingly aggravate our sins, in that we have committed them against so good a God, so bountiful a Lord and Master; who hath followed us with his loving kindness all our days. Thus did the Lord aggravate the sins of his people of old; *Deut. 32. 6. Do ye thus requite the Lord, O foolish people and unwise?*

2. *How should the consideration of God's infinite goodness work up our hearts to a superlative love of him?* How should it engage us to love him, as with the choicest, so with the highest degree of love! And as our Saviour adviseth, *Mat. 22. 36. with all our hearts, with all our souls, and with all our might.*

I know, many Christians, who do love in truth. are apt to question, whether they do or no, because they find their affections so strongly set upon worldly things.

But let such take notice that there is a twofold love, namely, *A sensible love*, which is most felt, being drawn out by sensible objects, and an *apreciative*, or *rational love*, when we set an high value on the object of our love; preferring

it above all other things. Dost thou thus love God? Wilt thou prize him above all, and seek him above all? And art thou willing to part with all for him? This is sincere love.

3. *The goodness of God should engage us to obedience, and quicken us to a more close and exact walking with God.* What should we not do for his great Name, who hath done such wonderful things for us? *Labour we to imitate God in this Attribute of goodness.* As he is good, and doth good, so it is our duty, and will be our wisdom, to be as good, and to do as much good, as Possible we can. Art thou a *Majestrate*, and intrusted with power? Make it thy design how to improve thy power; as to the glory of God, so to the good of thy Country. Art thou a Minister of the Gospel, and hast thou a charge of Souls? Lay out thy time and strength in doing all the good thou canst, to the Souls of the People committed to thy charge. Study how thou maist promote their spiritual Welfare. Hath God blessed thee with a liberal portion of this World's Goods? *As thou hast opportunity do good unto all, especially unto the household of faith.* Yea, not only embrace opportunities of doing good, but likewise seek out for them. And let thy givings out be in some measure suitable to what God hath given unto thee: *For to whomsoever much is given, of him shall be much required*; Luke 12. 48.

If thou bee'st a *poor man*, and lookest on thy self as unable to do good unto others, yet maist thou stir up others to do good: Yea, and do much good thy self by an holy, humble life and conversation: By which thou wilt not only stop the mouths of the Enemies of Godliness, but add a lustre and credit to thy Religion and Profession. In a word, let the doing of good in our several Places, Callings and Relations be the business and employment of our lives; accounting that day lost in which we have done no good either directly, or preparatorily. And when we have done all, let us be so far from thoughts of meriting any thing from God, by any good we have done, that we acknowledge it one of our chiefest Mercies, that God hath honoured us with doing any good in our generation.

V. *The last Property I shall mention, is, The Truth of God.* In which respect he is called, *The true God*; John

17. 3. And *The Lord God of Truth*, Pſal. 34. 15. Yea, he ſtileth himſelf, *Abundant in truth*, Exod. 34. 6. *The Truth of God* notes.

1. *His Reality*, that he is very God, God indeed, in oppoſition to falſe and feigned gods, according to his Name, Exod. 3. 4. *I am that I am.*

2. *His Veracity*, That he ſpeaks truth, and cannot lye : Every thing is what God ſaith it is. That which God ſaith is good, is good indeed : that which God ſaith is evil, is evil indeed. And every thing ſhall be what God ſaith ſhall be. He is faithful in his promiſes, true in his Threatnings ; not a word that God hath ſpoken ſhall go unaccompliſhed.

Applic. *This ſpeaks terror to all wicked and impenitent ſinners* : For the Lord being a God of Truth, whatſoever Judgment he hath threatned in his Word, ſhall certainly be executed in his appointed time. Hath God, in his Word, threatned, that, *Neither Fornicators, nor Adulterers, nor Effeminate, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, ſhall inherit the Kingdom of God ?* Hath God ſaid, *That all wicked and impenitent ſinners ſhall be turned into Hell?* Even ſo ſhall it certainly be. Thou that liveſt and dieſt an impenitent ſinner, ſhall as ſurely go to Hell, as God is in Heaven. Tremble ſinner, tremble, tremble and turn ; or thou dieſt without remedy.

Thus far of the *Divine Nature, Perſons and Properties* ; The Works of God remain farther to be declared.

7. Queſt. *To what Heads may the Works of God be brought ?*

Ans. the Works of God may be brought to two Heads : Namely, *Creation and Providence.*

8. Queſt, *What is the Works of Creation ?*

Ans. God's making all things by his Word, of nothing in ſix days, very good.

Explic. Here are five things to be explained.

1. *What is meant by Gods making things at the Beginning ?* namely, *His Creating them.* To Create, is to give a Being to things that never were, and that out of nothing. In this reſpect it is ſaid ; Gen. 1. 1. *In the Beginning God created the Heaven and the Earth ;* that is, when there was nothing

nothing at all, no not any matter, out of which things might be made. So that all the things which at first God made, were most properly created, and made of nothing,

2. *What things did God make at the Beginning*: namely, *All things*. Thus the Apostle expressly avoucheth, *Col. 1. 16. By him all things were created*; and for farther clearing his mind and meaning, thus distinguisheth that general phrase; *All Things that are in Heaven, and that are in Earth, visible and invisible, &c.*

3. *By what did God make all Things*, namely, *By his Word*; *Gen. 1. 3, 6. God said, let there be Light, and there was Light. Let there be a Firmament, and it was so. And Psal. 33. 6. By the Word of the Lord were things made.* By God's Word we understood his Will: He said, that is, he willed that such things should be: He willed that there should be Light, and it was so.

4. *For the Time in which God made all things*, *Exod. 20. 11. In six days the Lord made Heaven and Earth.* God could have made all things, as they were made, in a moment; for he standeth not in need of means to work by, or of time to work in. If he had so willed it, all things would instantly have been; but thus it pleased him to take this proportion of time.

5. *For the Estate wherein God made all things at first*, God at first made all things very good; *Gen. 1. 4, 10.* The Holy Ghost expressly noteth, *That at the end of every day, God took a view of the particular works which he had made, and found them to be good.* This is to be noted to justify God, against all the evil that is in the World. Many Creatures are now evil, but as God made them they were not so. All evil hath risen from the sin of Man.

Applic. This Doctrine of the Creation is many ways useful.

1. *To confute the Atheists of our times, who are unwilling to acknowledge the True God, notwithstanding the whole frame of Heaven and Earth, and all Things therein, do clearly demonstrate him.* For who but God could make such a glorious stately Fabrick, as the World is, and that by his meer word of Command, without any pre-existent matter? Certainly there is so much of the Power, Wisdom and Goodness of God engraven without on the Creatures, and so much Reason

son imprinted on the Souls of Men within, that no Man (whose understanding is not judicially darkned) could seriously and soberly consider the visible World, but he would be constrained to acknowledge an invisible God.

II. To instruct us in sundry Duties.

1. *Frequently to let forth our hearts in a serious meditation of the great works of God.* Psal. 111. 4. *He hath made his wonderful works to be remembred, saith David.* And indeed the works of Creation are so exceeding wonderful and glorious, that they are worthy our most serious remembrance and meditation.

2. *To raise up our hearts in admiration of this great work of Creation.* And truly, should we take a survey of the World, and observe what a rare Symmetry, exact Proportion and Beauty there is in the whole, what a dependant subordination in the several parts; we could not but admiringly cry out with *David, How marvellous are thy works, in Wisdom hast thou made them all.*

3. *To draw forth our hearts in thankfulness unto God.* It is not enough to meditate on the works of God with admiration, but we must likewise give him the glory of them, by praising his Wisdom, Power and Goodness, manifested in them.

8. Quest. *Wherein consisteth the providence of God?*

Ans. The Providence of God consisteth, as in preserving the Creatures which he made, so in his wise and powerful ordering of them.

Explic. For the clearing this Answer, I shall shew you.

1. *That there is a Providence.*

2. *The Acts of Providence, which are especially two.*

1. *God's preserving all things he had made.*

2. *His ordering and governing them.*

3. *The Properties of God's Providence.*

I. For the first, *That there is a Providence.* Multitude of passages in the World do clearly evidence the same: as, That wild Beast should not be so fruitful as the tame, lest the World should be over-run with them. That there being far more wicked men in the World, yea, in every City, than good; yet that the wicked should not fall upon the good,

good, and root them out of the Land of the Living. And that the wild Beasts, whose nature is to prey, should lie in their Dens all the day long, when men go abroad to their work; and in the night time only should go abroad to seek their prey, when men lie down to rest, as the Psalmist expresseth; *Psal.* 104. 20. 21. These things, and many the like; as also, the Universal care of all Creatures, and of his Church in special, do plainly argue a Divine Providence.

II. The Acts of Providence are two especially.

1. *His Preserving all Things*, 2. *His Governing all Things*.

First, If God did not sustain his Creatures, they would soon come to nought. As God made all things by the word of his Command, so he upholds them all in Being by the word of his Power. God preserves his Creatures.

1. *By continuing some of those particulars which he made at first*, as the Angels, the highest Heavens, the Sun, Moon, Stars, and the foundation of the Earth.

2. *By causing a propagation of their Kind*. Thus though all those particular living Creatures that were in ancient times; are gone, yet by the aforesaid propagation, whereby one cometh from another, the Kinds of all of them still remain; and these are effects of Divine Providence.

Secondly, *God's Providence appeareth in his governing, ordering, and disposing of all things*, and this he doth.

1. *By implanting a Law in the Natures of all Creatures*, according to which they are inclined to act.

2. *By his ruling and ordering them, in all their motions and actions, to those ends which he will have brought about*. There is a Ruling hand of God in all things that comes to pass, whether they be great or less; yea, in those things which to us seem casual, More especially he rules in all the actions of men, the chief of his Creatures here, and in all the events that come upon them.

He Rules in all the Counsels of Men He sits as President in all their Counsels, though they see him not. There cannot a Decree pass in any Council, unless the Lord give his Vote for it.

He Rules in the Actions of Men: In their good Actions, in their evil Actions, in their wise, in their foolish Actions. Things that are done through our improvidence, yet are they not done without God's Providence.

He

He ruler in the disposing of all Men to their several Stations and Conditions in the World. He rules in all the Changes in the World, that are made both upon particular persons, and upon societies. He raises up, and he pulls down; he makes rich, and he makes poor; he creates peace, and he makes War.

He rules in all the Accidents and Casualties in the World : Healt, Sickneſs, Proſperity, Affliction, Wounds and Healings; every Arrow taht flyeth, every Stone that falls, are all ordered by him. To God there are no Casualties. That Arrow that was ſhot at adventure, and ſinot the King of *Iſrael*, was a Caſualty to him, bnt none in reſpect of God; his hand directed the Arrow.

II. *The Properties of God's Providence are eſpecially two :*

1. *Wiſe.* 2. *Powerful.*

1. *The Works of God are all wrought in Wiſdom ;* *Iſa.* 28. 29. *The Wiſdom of God is ſeen.*

Fiſt, *In bringing every thing to paſs in its ſeaſon.* Every thing is beautiful in its ſeaſon; *Eccleſ.* 3. 11.

Secondly, *In Ordering all Croſs and Contrary, all Claſhing Actions and Events, ſo as they ſhall all concur to the bringing about his ends.* Two admirable inſtances whereof we have in thoſe ſtrange methods of Providence: in the carrying *Joſeph* into *Egypt*, and what beſel him after he came there, and in the delivering *Iſrael* out of *Egypt*.

The Providence of God is powerful ; there is no reſiſting of it; *Iſa.* 43. 13. *I will work, and who ſhall let it ?* God doth both out-wit the wiſeſt, and out-work the ſtrongeſt.

Applic. 1. *Obſerve the Providences of God ;* *Pſal.* 107. 43. *Who ſo is wiſe will obſerve theſe things, and he ſhall underſtand the loving kindneſs of the Lord.* By obſerving the paſſages of God's Providence; I do not mean a meer beſolding them, but an applying of our minds unto them, a ſerious viewing of them. And let us ſee the hand of God in all that comes to paſs; ſay we of all that befalls us, or any others, *This is the Lord's doing.*

2. *Oſten reſpect upon them, calling them to remembrance ; eſpecially when you are in any danger ;* Which will be a ſpecial means to ſtrengthen your faith in God in the greateſt trials. By this did *David* encourage himſelf to encounter *Goliath*; *1 Sam.* 17. 37. *The Lord that delivered me out of the*

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Paw of the Lyon, and out of the Paw of the Bear, he will deliver me out of the hand of this Philistine.

3. *Abuse not Providence.*

First, *By making it our Rule, or Warrant for our Actions.* It's good to follow Providence, but not without a word; the Word of God, and not his Works, is to be our Rule. Providence giveth opportunity for Actions, but the Word only will warrant them.

Nor Secondly, *By blaming Providence with the fruits of our improvidence; laying the fault on Providence which is due to our own folly, or lust.*

4. *Submit to Providence,* Lift not up your selves against God, nor quarrel at his Will or Doing. Whatever the Lord doth in Earth, be silent; and say not unto him in discontent, *what dost thou? or why is it thus?* say rather, *It is the Lord, let him do what seems him good. Here I am, let the Lord do with me as he pleaseth.* Quietness under God's Hand will make our burthens lie the easier upon our Shoulders; whereas flinging and fretting will make them gall the deeper.

5. *Commit your selves to Providence.* Keep God's way, and use God's means, and then leave the issues to him. We are in dangers and distresses, we are in fears, and our hearts cry out, *What shall we do? How shall we escape this danger, or break through this difficulty?* Do your duty, and then leave your selves to Providence. Keep his way, and then commit your selves to him.

6. *Wait for the issues of Providence.* Let not the present darkness of the day, discourage thee, but be confident, that if thou wait on the Lord, *In the Evening there shall be light.* Thou seest at present all things running against thee, all thy comforts running from thee, the evils that thou fearedst coming upon thee, and all visible ways of help and deliverance blocked up; and thou art ready to say, *That such a complication of dark and dismal Providences, can be no other than destructive.* Yet wait, till the Lord hath finished his work, and then thou shalt see, that all those things which thou fearest were but bringing on thy ruin, were made to serve to thy deliverance.

Having spoken of God according to his *Nature, Persons, Properties and Works.*

We come now to speak of Man, according to his four-fold Estate.

1. *That happy estate wherein Man was made at first.*
2. *That miserable estate whereinto he fell by sin.*
3. *The state of Redemption by Jesus Christ.*
4. *That glorious estate which is in Heaven reserved for him.*

10. Q. *In what estate was man made by God at first.*

Ans. Man was made by God, in a very good and happy estate, even after the Image of God, which consisted in perfect Knowledge, true Holiness and Righteousness.

Explic. *The Image of God, after which Man was made, consisted in Knowledge, Holiness and Righteousness. Herein especially was Man like unto God.*

1. *In his Knowledge.* God is an intelligent Being, and he hath given to Man an understanding to know him, and all things that were his duty to know.

2. *In Holiness and Righteousness.* God is an Holy and Righteous God, and Man was made in an Holy and Righteous Estate, exactly and perfectly conformable (according to his capacity) to his Holy Maker. Sin came in afterwards by the Devil, whose Image it is; but as Man came out of the hands of God, he was a pure and perfect Creature, and wholly inclinable to good; the bent and disposition of his Will (as God made him) was only to good: he had in his Soul no inclination to evil. We read therefore, that he was drawn away by an external temptation; *Gen. 3. 1.*

There are other excellencies in which man was at first like to God, whereof by sin he was deprived; as,

1. *Dominion over the Creatures*; *Gen. 1. 28.* For God is an high, supream Lord, who hath Dominion over all. To be a Lord therefore, and to have dominion, is to be like to God, to bear his Image.

2. *Immortality.* God by a kind of Property, is styled the *Immortal God*; *1 Tim. 1. 17.* To be therefore immortal, is to be like to God, after his image, as *Adam* was before his fall; for death came by sin; *Rom. 5. 12.*

3. *Majesty*

3. *Majesty*, Which is one of God's high Prerogatives, *Thine is Majesty*, said *David* to God; 1 *Chron* 29. 11. Now whereas of *Adam* and *Eve*, in their innocent estate, it is said, *They were both naked and were not ashamed*; Gen. 2. 25. Meaning thereby, that their very Bodies were created in such a comeliness, grace, glory and Majesty, as all Creatures admired and revered them; so as they had no cause to be ashamed of their nakedness, which shewed forth such glory and Majesty.

But the most principal thing wherein Man was made after God's Image, are those which are first mentioned, *Knowledge, Holiness and Righteousness*.

Applic. *Is God our Maker? then his we are, and bound to devote our selves wholly to his service.* We are not made to serve the *Devil*, or *our Flesh*, or *this World*. These did not make us, nor did God make us for their service. He made us for himself, and him alone let us serve in Holiness and Righteousness, all the days of our life.

2. *Did God make us in his own Image? then let us not defile nor deface his holy Image in us.* Every sin is a blot, or a blur upon us, and a dishonour to God, whose Images we are.

A sin deformed Soul makes an ugly and odious representation of God to the World, who are apt to judge of God by his Images.

II. Q. *What positive particular Law did God give to Adam, in his Innocent Estate?*

Ans. God having made *Man*, he entered into a Covenant with him, promising Eternal Life upon his Obedience, and threatned death upon his Disobedience.

Explic. For the opening of this, let it be considered,

1. That God made Man in a perfect estate, but not in an unchangeable estate. He was made perfectly holy, and had a power to have continued in that holy estate; but was not so confirmed in it, but that he might fall from it.

2. God bound Man to continue in that holy and happy estate, by entering into Covenant with him, and bringing him into an holy Covenant with himself.

3. This Covenant was a Covenant of Life: that is, God pre-

promised upon his keeping this Covenant, to give him Eternal Life. The threatning of Death upon his Disobedience, doth argue a promise of Life upon his Obedience.

4. This Covenant was a Covenant of Works ; that is, obedience to the Law of God, was the condition, upon the performance whereof he should live.

5. Besides the *Moral Law*, or the *Law of Nature*, which was, written in man's heart, all which he was bound to obey; God gave him a *Positive Law*, forbidding him to eat of the tree of Knowledge, of good and Evil ; Gen. 2. 16, 17.

6. The penalty of breaking this Law was Death : *In the day that thou eatest thereof thou shalt surely die.*

Obj. Whereas death was threatned unto *Adam*, upon the eating of that Tree, some may question how God's threatning was made good, seeing *Adam* died not immediately upon his transgression, but lived many hundred years after.

Ans. Mortality instantly seized on him, his Body became Mortal so soon as he sinned, so as he was in the clutches of Death. Death had the power over him. As a Man that is arrested and apprehended by Serjents, to carry him to Prison, is truly said to be a Prisoner : So Man apprehended by Mortality, which is Death's chief Serjeant, to carry Men to Death's Prison may truly be said to die.

Applic. Let us with all thankfullness admire and adore the wonderfull condescension of the great God, in dealing with his poor Creatures in the way of Covenanting; that he should stoop so low as to accept Man, who was but Dust and Ashes, in covenant with himself, the great Creator of Heaven and Earth ; promising him Eternal Life and Happiness upon Obedience to his Command. The Lord might have dealt with Man by way of Dominion and Sovereignty, as a Creator with his Creature, commanding what duty he pleased from him, being no way bound to the Creature, but absolutely free ; yet of his mere grace and love unto Man, he condescends to this way of dealing with him, promising him to reward that obedience most bountifully which was dew unto him, and which he might have expected without obligation on his part.

Having thus spoken of the happy estate wherein our first Parents were created by God, I come to shew you that miserable estate whereinto they fell by sin.

12. Quest. Did our first Parents continue in their first and happy estate?

Ans. Surely no, they fell from it.

Explic. Here are two things to be explained.

1. *The fall of our first Parents,*

2. *From what they fell, and*

1. *Concerning the fall of our first Parents.* They were at first made by God in a blessed estate, and made able to abide therein, yet under a possibility of falling; but by yielding to the temptation of Satan, they soon fell from that estate wherein they were created. *The Serpent guided by the Devil*, first spake to the Woman, as the weaker Vessel, and most liable to seduction, and *beguiled her with his subtilty*, under a specious promise of universal knowledge of *Good & Evil*. She being beguiled, tempted her Husband, and brought him into sin; for he, out of willingness to gratifie his Wife, whom he had newly embraced with most dear affection, did eat of the forbidden Fruit. So much is implied from God's own words; *Gen. 3. 17. Because thou hast hearkened to the voice of thy Wife, and hast eaten of the Tree; &c.* Surely this was the saddest act that ever was; it was the undoing of Man, and (without the mercy of God) the damning of all Souls.

II. For the second particular, *From what our first Parents fell.* It was from that blessed and happy estate wherein they were created. For whereas they were created after the Image of God, in true Knowledge Holiness and Righteousness: By their fall the Image of God was defaced in them, and they became corrupted and polluted in all the faculties of their Souls.

Applic. *From the Fall of our first Parents, upon the temptation of Satan, learn we not to be too bold and confident in our own strength.* Have such tall Ceders fallen? How then shall such poor; weak Shrubs, as we are, think to stand firm and immoveable? *Adam*, though he was endowed with a great measure of knowledge; yea, with power to abide in his state of innocency, having no inclination to evil, but was wholly inclinable unto good; yet was no sooner tempted, but presently yields thereunto, and is overcome, to the ruin of himself and all his posterity. What danger is there then

of our falling in the day of temptation? when Satan is as malicious against Mankind as ever, and is now by experience grown much more cunning to deceive.

For the better preventing the temptations of Satan, and preserving thy self from being overcome by them, observe these Directions.

1. *Labour to be thoroughly sensible of thine own weakness and impotency to withstand his temptations.* The truth is, the best of us are weak, and of no strength; yea, confidence in our own strength is the fore-runner of a fall: as you may see in Peter; who, when he was most confident of his own strength, then he was nearest to a fall.

2. *Be strong in the Lord, and in the power of his might.* This direction to keep us safe from Satan's Assaults, is given us by the Apostle. *Ephes. 6. 10.*

3. *Let it be thy daily Prayer unto God, that thou maiest not enter into temptation; and when thou art entred thereinto, that he would not suffer thee to be overcome by it.* 'Tis only the power of God that doth keep us from the temptations of Satan; and Prayer is the means sanctified by God for the obtaining thereof.

4. *Exercise and activate thy Faith in Jesus Christ,* believing he is both able and willing to strengthen thee under all thy trials and temptations, and to deliver thee out of the same in the most seasonable time, when it shall make most for his glory, and thy comfort. Oh! therefore, all ye who complain of the temptations of Satan, go unto Christ for help and strength; whose Arms are ever open to receive all poor tempted Souls, and whose Heart is likewise open and willing to yield unto you all needful succour, and seasonable deliverance; and cast your selves on him for power, whereby you will engage his strength for you.

5. *Take heed thou dost not give entertainment to the suggestions of Satan, do not revolve them in thy mind, by meditating on them.* For if so, thou art in danger to be insnared by them. Therefore speedily reject them with indignation. It was Eve's hearkening unto Satan's suggestions that was the cause of her fall.

6. *If thou hast given too hearty welcome unto the temptations of Satan, so that they have gained a kind of consent, yet put forth thy utmost endeavours to restrain the external sinful action.*

Though the Devil hath kindled a fire in thy bosom, yet let not the sparks fly abroad; dam up the Furnace, and the fire will go out.

13. Quest. *What was the particular sin of our first Parents in Paradise?*

Ans. The particular sin of our first parents, in Paradise, was Disobedience against God, in eating the forbidden fruit.

Explic. The cheif thing here to be considered, is the particular sin for which our first Parents were deprived of their happiness; which was, *Disobedience against God in eating the forbidden fruit*: Rom. 5. 19. *By one man's disobedience many were made sinners.* Though the matter of the offence seem small, yet the disobedience of our first Parents was infinitely great, they having sinned against an infinite God, rebelliously breaking his Command, ingratefully rendring evil to him for all the multitude of blessings bestowed on them.

For the clearer manifestation of the hainousness of this sin of our first Parents, I shall briefly shew you,

1. *The circumstances which do aggravate the same.*
2. *What sins especially were infolded therein.*

There are two circumstances which do aggravate the sin of our first Parents.

1. *It was no hard matter to forbear.* It is easier to forbear a thing forbidden, then to do a thing commanded. Now this was not the doing of any thing, but a mere forbearance, *Thou shalt not eat of the fruit of that tree in the midst of the Garden.*

2. *They had no need to eat of that Fruit,* for they had variety enough, not only for nourishment to content, but also for pleasure to delight. The sins infolded in that transgression are these,

I. *Infidelity.* in that they believed not God's express charge. For whereas God had said, *In the day that thou eat'st thereof, thou shalt surely die*; Gen. 2. 17. They believed not that they should die, but made question and doubt thereof, as appeareth by the Woman's mincing of that threatening, thus, *I ſee ye die*; Gen. 3. 3. God said, *Surely ye shall die*; she, *lest ye die.*

2. *Sottish*

2. *Sottish Credulity, in giveing too much credit to Satan:* God had said, *Thou shalt surely die*; and the Devil said, *Ye shall not die*: yet the Woman, and so also the Man, gave more credit to the Devil, the Father of Lies, than to God, the Father of Truth.

3. *Vain Curiosity; affecting to know that which was no way needfull to be known.* For when the Serpent had said, *Ye shall know Good and Evil*, she was thereby moved to hazard Eternal Life for knowledge of Evil, for all Good they knew before.

4. *Ambition, desiring to be as Gods.* For this also was a motive whereby the Woman was enticed, and beguiled; the Devil said, *Ye shall be as Gods*; Gen. 3. 5. and she was so tickled and puffed up therewith, that she transgressed.

5. *Sensuality*, which is an inordinate desire to satisfy the external senses and appetite. This is thus expressly noted, Gen. 3. 6. *The Woman saw that the Tree was good for Food*, (that is, pleasant to the taste) *and that it was pleasant to the Eye*, (that is, goodly and faire to look on) *she took of the Fruit thereof, and did eat.*

6. *Murder.* They brought thereby Death, not only upon themselves, but likewise upon all their posterity. Yea, and as much as in them lay, they implunged them selves, and all their posterity into eternal death and destruction.

Applic. 1. *This sin of our first Parents affordeth matter of humiliation, in regard of that eternal shame and loss, that lieth on our nature, by that foule offence.* Whose heart would not be affected with grief and sorrow, did he rightly understand the hainousness thereof!

2. *The transcendent greatness of Adam's sin, should raise up our hearts in admiration of the transcendent greatness of the goodness and wisdom of God, who hath made the greatest evil an occasion of the greatest good unto his Church.* Bernard's heart was so lifted up in admiration thereof, that he cryed out; *Happy Transgression, which occasioned such a Redeemer.* And it becometh us, as to bewail that sin of Adam, which is ours by imputation, so to bless God for the means of pardon and recovery, and withall, to adore the wonderful wisdom and goodness of God, in finding out such a way and means of recovery, as the cursed death of his

dearly beloved Son Jesus Christ, for the satisfying his justice, pacifying his wrath, and procuring his favour towards us.

14. *Quest. Are all the Posterity of Adam guilty of his sin.*

Ans. All the Posterity of Adam, coming from him by Natural Generation, being taken into Covenant with him, are guilty of his sin.

Explic. Two things are here considerable.

1. *That the Covenant of Works was made with Adam, not only for himself, but for all his Posterity.* God took them all into Covenant with Adam, who was the common root of them all. Although Adam was the person to whom the Command was given, and with whom the Covenant was made; yet was it not only personal to himself, but to Adam as a publick person, who was the Representative of the whole Race of Mankind.

2. *That all Mankind descending from him by ordinary generation sinned with him, and fell with him in his first Transgression.* Adam then was a publick person, who did beare in his Loins all his posterity. And besides, he was appointed of God at that time, to stand in the room of all Mankind that should be to the end of the World.

So that we were all one in Adam, and with him, both *Legally* and *Naturally*.

First, *Legally*, Being parties in the Covenant which God made with him in *Paradise*.

Secondly; *Naturally*, As descending from him by ordinary generation, and therefore guilty of his first sin.

Applic. Oh that Adam's example might be our caution. As he brought death and sin upon all his posterity; so, Oh that Parents would use their utmost endeavour to convey spiritual Life and Holiness to their Children: I mean not as *natural* but as *moral* instruments. Parents, I know expect their Children should be obedient unto them; now there is no better way to make them so, then to train them up in true piety. Where this is wanting, it is no marvel that so many children prove crosses and vexation to there Parents. Yea, let Parents know, that if their Children live and die in their
sins

sins, through their neglect, their blood will be required at their hands.

For the better training up Children in Piety, let Parents observe these few Directions.

1. *So soon as Children begin to read, cause them to read the holy Scriptures*; which being the Word of God, hath a greater vertue in it to work piety, then all humane Writings whatsoever: so as through God's blessing, the Work of Grace may be wrought in Children, by reading the holy Scriptures, *For the Law of God is perfect, converting the Soul,* Psal. 19. 7.

2. *Hear and teach them some good and sound Catechism*, whereby they may understand the first Principles of Religion, and according to your ability instruct them therein; whereby they will be better fitted to here Sermons fruitfully. This work at first ought especially to be perform'd by the Mother, who is ordinarily at home, and hath her Children about her, when the Father is abroad; and thereby hath greater advantage, and more opportunity of instilling good things into them. Let this work of Catechism be often performed, but by little at once, that it may not prove tedious.

3. *Carry them with you to the publick Ordinances*, and at home enquire of them what they remember of that they herd: do you endeavour to make it plain unto them, and to apply it home to their Conciences. This course of calling them to account of what they have herd, will cause them to give better attention unto the Ministry of the Word.

4. *Teach them to pray*, both by instructing them in the nature of that duty, and providing them some short and pithy form of Prayer, which they may use till they need no longer such an help; and calling them often to an account, whether they do it, or no.

5. *Be patterns of piety unto your Children*. Let it appear by your daily conversation, that your selves are such as you desier them to be; namely, *Persons truly fearing God*. It is a true saying, *That Examples prevail more then Précepts*; and we know it is the disposition of Children to imitate their Parents. The consideration whereof should be a strong perswasion to Parents to be more watchful over themselves, lest their ungodly lives prove an occasion of their Children's prophaneness,

6. *Carefully observe the first breakings forth of corruption in your children, and timely curb their first exorbitances.* So soon as you hear them take the name of God in vain, or to lie, or swear, or curse, be sure to reprove and correct them for the same; *Prov. 13. 24. He that spareth his rod, hateth his Son; he that loveth him, chasteneth him be times.*

7. *Take care that they keep holy the Sabbath day :* Suffer them not to spend any part thereof either in idleness or carnal recreations, but call upon them to spend some time in secret prayer, in reading the Scriptures and other good Books, when they are come from the publick Ordinances. In the fourth Commandment parents are expressly enjoined to see that their Children, as well as themselves, keep holy the Sabbath day.

8. *Acquaint them with good company, and forbid them evil company ;* especially such as are scoffers at Godliness : For such will prove great quench-coals to true zeal and piety. Yea, by familiarity with them, your Children are like to become as bad as they. *As he who walks with wise men shall be wise ; Prov. 13. 20.* so he who walks with wicked men shall be wicked. Woful experience tells us, how many young men that were hopeful, by associating themselves with lewd company, have proved very prophane.

9. *When your children are of capacity to understand the mysteries of the Gospel, then apply your selves more particularly unto them, in reference to there conversion.* To this end,

First, *Make known unto them their lost condition by Nature.* How they are in a cursed, damned estate, by reason of their manifold sins ; liable to all sorts of Judgments, temporal, spiritual and eternal ; and that if they should die in their natural estate, their portion will be Hell and Damnation to all Eternity.

Secondly, *Shew them the necessity of Regeneration to Salvation.* Press on them that speech of our Saviour to Nicodemus. *John 3. 3. Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdome of God.* Here you see, that it is impossible for any man or woman to be saved, so long as they remain in their natural estate, not being renewed by the spirit of God ; that is, except they be altered and changed both inwardly and outwardly, from what they were, and become new Creatures ; having their Under-standings

standings enlightned, their affections sanctified, and their lives reformed.

Thirdly, *Instruct them in the only true ground of salvation, which is Christ and his righteousness; with the merits of his death and passion.* Acquaint them, that as he is the wise builder, who builds his house upon a rock; so he is the wise Christian, who builds his hope of Salvation only upon that rock the Lord Jesus Christ.

The more to encourage them to build their hopes on Christ alone,

1. *Set forth unto them what an all-sufficient Saviour Christ is:* How being God as well as Man, his death was an all-sufficient sacrifice, a full satisfaction to God's Justice for all our sins, even the greatest and grossest. In which respect the beloved Disciple *John* saith, *The blood of Christ cleanseth from all sin;* 1 John 1. 7. And saith the Prophet *David*, Psal. 130. 7. *Let Israel hope in the Lord, for with the Lord there is mercy; and with him is plentious redemption:* As if he had said, the redemption purchased by Christ, the price which he paid, was enough and enough for all their sins, how many and banious soever they are.

2. *Declare unto them what a willing Saviour Christ is:* How he is, as infinitely able so infinitely willing, to save poor sinners; which clearly appeareth, as by his willingness to offer up his life a sacrifice for their sins, so by his manifold gracious invitations of all poor sinners, who are but sensible of their sins, and groan under the burthen of them, to come unto him, and cast themselves with the burthen of their sins on him, with a promise of peace and comfort; as *Mat. 11. 28. Isa. 55. 1. and John 7. 37.*

Forthly, *Labour to convince them that there is no way or means of salvation, but only by believing in Jesus Christ;* By going out of themselves unto him, renouncing all righteousness of their own as filthy rags, and placing their whole confidence on Christ's perfect Righteousness, and meritorious Death, and then to resign up themselves unto Christ, to be his faithfull Servants.

Fifthly, *Be frequent and fervent with God in Prayer on their behalf.* Beg of God, *That thy Children may be his Children. and whatsoever he deny them, he would not deny his saving sanctifying Graces.* Prayer is the means God hath sanctified for obtaining every

every good gift, both for our selves and others. And truly, without it, little success can be expected from other means. *Though Paul may plant, and Apollo water. yet it is God that giveth the increase.* We find in *Acts* 6. 4, 7. That when the Apostles gave themselves to Prayer, and the Ministry of the Word, multitudes were converted to the Faith. Oh that Parents would be more careful in this duty! A stock of Prayers laid up for your Children in Heaven; would do them much more good, then a stock of Money on Earth.

Having treated of the sin of our first Parents, come we now to treat of sin in general, and then of the several kinds thereof.

15. Quest. *What is Sin?*

Ans. Sin is a transgression of God's Law.

Explic. Thus doth an Apostle expressly define it; 1 *Joh.* 3. 4. The Law is a manifestation of the Will of God, declaring what he would have Man to do, or not to do, therefore, to transgress the Law is to offend God, and to sin against his express Will.

16. Quest. *What are the kinds of Sin?*

Ans. The kinds of Sin are Original and Actual.

17. Quest. *What is Original Sin?*

Ans. Original Sin is that Corruption of Nature wherein all are conceived and born.

This kind of Sin did he mean, who said, *I was shapen in iniquity, and in sin did my mother conceive me*; *Psal.* 51. 5. The Image of God, in which Adam was created, being by his Fall defaced, he became corrupted in every faculty of his Soul and part of his Body; and then begat a Son in his own likeness; that is, corrupted and infected with sin, like Father like Son. Hence we are said to bring with us into the World a corrupted and depraved Nature. As every other Creature brings into the World the disposition of their Kind and Stock; as Lyons a ravenous disposition, Wolves and Dogs a Wolvish Doggish Disposition; so Children of sinful Men a sinful Disposition.

This Original Corruption is not only a Sin, but an heinous Sin; which appeareth,

1. In

1. *In that it is the seed of all sins.* All manner of actual sins arise out of this.

2. *It is an universal corruption:* It defileth a man throughout; that is, in every power of soul, and part of body; so as by reason of the tincture thereof, there is no soundness or purity in any part of man.

3. *It is restless,* continually soliciting a man to actual sins: Witness the complaint of the Apostle; *I see a Law in my members warring against the Law of my mind*, Rom. 7. 23. He could not be quiet by reason of this sin in him, and the perpetual solicitation thereof to rebellion. It is in a man as a springing fountain, which continually springeth up, and sendeth forth waters like it self. Yea as the raging Sea foams and casts up mire and dirt: And as a filthy Dunghil doth continually reek forth and evaporate noysome steams: so do our hearts continually steam forth unsavoury lusts and motions.

4. *It is an abiding corruption:* It continues with the wicked and impenitent for ever and ever. All the Fire in Hell cannot consume, nor burn it out of them. Neither doth Grace purge it fully out of the godly in this life. They who are renewed by the spirit of God, are not perfectly freed from it. Though the strength of it be much weakened, yet doth it remain in the very best of men, who have experience of the power and efficacy of it; as in all places, so in all duties, even their most religious exercises.

Applic. *Let us embrace this Doctrine of Original Corruption as a truth, and be deeply humbled in the consideration thereof.* Some deny it, and the greatest part of people are insensible of it; but the godly they acknowledge it, and sadly bewail it. David, in Psal. 51. 5. cryeth out in the bitterness of his soul, *Behold I was shapen in iniquity, and in sin did my Mother conceive me.* Whereby he acknowledgeth that he came into the World corrupted and polluted, and brought with him a fountain of sin and corruption; from whence those foul streams of Adultery and Murder did flow. In Rom. 7. 24. We find the great Apostle crying out; *O wretched man that I am, who shall deliver me from the body of this death:* that is, from the body of sin and corruption, which he carried about him. Every one that is born of Man is carnal and corrupt prone unto all evil, and backward to every thing that is good. This

This being the condition of Mankind, then surely, It will be our wisdom, often to reflect upon our Original Corruption; which will be a special means to humble us, and to keep us low in our own sense and apprehension.

I shall clere up this point of Original Corruption, with laying down some considerations for the comfort of many Christians; who, though they are renewed by the spirit of God; yet go mourning under a sense of the working and stirring of Corruption in them.

1. Confid. *That sight and sence of Corruption is an hopeful sign of the truth of Grace.* Motes and dust are in a room before the Sun shine thereinto, but they appear not. So Corruption was in thine heart before, in thy unregenerate state; then were there swarms of worldly, wanton thoughts in thine heart, but thou perceivedst them not: that thou now discernest them, it is, because Christ, the Sun of Righteousness, hath risen upon thy soul, shining there by the beams of his light, which discovers unto thee the most inward and secret corruption of thine heart. So that the sight and sence of thy Corruption should be so far from causing thee to question the truth of Grace in thee, and thine interest in Christ, that it should rather confirm thy belief therein.

2. Confid. *Upon the work of Grace in any soul, corruption will be sure to work and stir, even more then formerly.* In Mat 2. 3. we read, that when Christ was born, all Jerusalem was troubled. So when Christ is born in a soul, Corruption will be troublesome, and be sure to stir and rebel. Grace and Corruption being contrary one to another, they will lust one against another. Corruption may and doth rule and reign in some men's Hearts, without any resistance of Grace. But Grace doth never rule in any man's heart here, without the resistance and opposition of corruption.

3. Confid. *That the Lord doth not exact of us that we should be perfectly free from the working and stirring of corruption in us; but that we should endeavour to mortifie our corruption more and more, according to the measure of grace and strength which we have received.* He doth not expect that we be without sin, but that corruption do not rule and reign in our mortal bodies: that we should like slaves, obey it willingly in the lusts thereof; Rom. 6. 12.

4. Confid. *Though corruption doth remain in God's Children after*

after their closing with Jesus Christ by a true and lively faith, yet shall it not be imputed to them to their condemnation. This the Apostle expressly declareth, *Rom. 8. 1.* Haveing in the foregoing Chapter set forth the condition of a regenerate man, in regard of the remainders of corruption in him; how that *He could not do the good he woul, but did the evil which he would not; and that there was a Law in his members warring against the Law of his mind, and bringing him into captivity to the Law of sin.* Least any should hereby be discouraged upon the sight and sense of his corruption, he immediately adds in the beginning of the Eighth Chapter, that, notwithstanding the remainders of corruption, and the working and stirring thereof, yet *there was no condemnation to them who were in Christ Jesus.*

Though there be a fountain of sin in us, yet in Jesus Christ there is a fountain opened for sin and for uncleanness, *Zech. 13. whose blood cleanseth us from all sin.* Let us therefore by faith sprinkle our souls with the blood of Christ, by applying the merits thereof unto our selves for our comfort. Faith is the hand of the soul, and the soul by faith puts her hand into the wounds of Christ; and, haveing taken of his blood, besprinkles her self therewith. As those houses of the *Israelites*, whose door-posts were besprinkled with the blood of the *Paschal Lamb*, were safe from the destroying Angel; so those souls which are sprinkled with the blood of Christ, are safe from the condemning power of their corruption.

18. Quest. *What is Actual Sin?*

Ans. Actual Sin is the fruit of Original Sin in evil thoughts, words, and deeds.

Expl. All Actual Sins may be reduced to three heads viz.

1. *Evil Thoughts.* 2. *Evil Words.* 3. *Evil Deeds.*

1. *Evil thoughts or Imaginations, Gen. 6. 5. Every imagination of the thoughts of his heart was only evil continually.* Oh what a world of wickedness is the heart of man! If there were no more in it then its evil thoughts, what swarms of them are there! Those swarms of flies, lice, and locusts that were the plagues of *Egypt*, were but a small number to those Armies of Evil thoughts, that are in the hearts of men.

2. *Evil*

2. *Evil Words.* These are also actual sins, as appeareth, *Math. 12. 36.* he saith, *At the day of Judgment men shall give account for every idle word.* That, whereof an account is to be given at that day, is a sin; yea, a sin to be condemned. *Idle words* therefore are sins; and if *Idle words*, then surely *evil words* are sins, yea, actual sins, being actions of the tongue or mouth.

3. *Evil Deeds, or outward Actions:* Concerning thes no question can be made, but they are actual sins. Being *deeds*, they are actual; being *evil*, they are sins. *Thoughts* and *lusts* are actions of the soul, discerned only by God. Words are actions of the tongue, discerned by the ear; but outward actions are discerned by the eye, and apparent to God and man.

Applic. Learn hence, *That our recovery out of our sinfull state.*

1. *Must begin deep in our very hearts and natures.*

First, *We must lay deep in our humiliation.* Our humbling and lothing of our selves, should be chiefly, for that we are rotten at the core; that our hearts and our very natures are so corrupt and depraved. Some *foolish sinners* go about to excuse themselves from their hearts, saying, *That though their lives be evil, yet they have a good heart toward God.* Whereas the heart of sinners is the worst part in them: 'tis a sign what a good heart thou hast, by the fruit that comes forth. Doth thy lying, and swearing, and drinking, and rioting, with which thy life abounds, come out of thy *good heart*? Is it an *holy root* that sends forth such *unclean fruit*? Surely no, thine heart is the worst part in thee.

Secondly, *Begin your mortification here.* The body of sin must be first destroyed before its members. Lay the axe to the root of the tree, cast salt into the fountain, if you would have the waters healed. Your *heart-purging, and heart mortifying*, must be your great work. Let your natures be changed, be renewed in the spirit of your minds, if ever you would be soundly recovered.

II. *It must extend far, even through the whole life.* Our recovery out of our *sinfull estate* must begin in our hearts, but it must not end there: our *evil branches* must be *topp'd*, our *evil fruit* must be *shaken off*, as well as our *evil root* healed.

There must be an universal reformation of the life, as well as

inward renovation of the heart. O sinners, purge your consciences first, and then also purge your conversations from dead works. Kill sin within, and fly from sin without. What have been thy sinfull wayes and practises? Hast thou been given to swearing or lying, or drunkenness, or what other evils are there, that thou hast been accustomed to? What ever they be, resolve, though the assistance of God's grace, to have no more to do with thy former sinful courses; and this will prove thee a recovered soul.

Go sinner, go before the Lord; confess thine evil nature, confess thine evil practises, and, as much as thou canst, the several particulars of them, with their aggravations; and give not over till thou feel shame to cover thy face, and sorrow to fill thine heart; and thenceforth set thy self to crucifie thine evil nature, and to turn from all thine evil ways: so shalt thou be able to say, *This my soul was dead, and is alive; was sick, and is sound.*

Having shewed the kinds of actual Sins, come we now to shew the several ways of committing them.

19. Quest. *How many ways is Sin committed?*

Ans. Three ways: First, by committing, or doing, that which the Law forbids.

Secondly. By omitting, or not doing, what the Law requires.

Thirdly. By not performing Duties aright.

Explic. 1. *Sin is committed, by doing that which the Law forbids.* The Law sayes, Swear not, Lie not, Thou shalt not covet, &c. Now he that doth swear, lie, or do any thing, which the Law forbids, is a transgressor.

2. *By omitting, or not doing, what the Law requires.* If thou art not a Lyar, or Swearer, &c. yet if thou livest in the neglect of prayer, or of the due sanctification of the Sabbath, or instructing thy Family, or of any other known Duty; hereby also thou art a Transgressor.

3. *By not performing Duties aright.* God hath regard, not only to the matter, but to the manner of our good Duties. He that prays, and doth not pray fervently; he that hears, and doth not hear attentively; he that gives, and doth not give

give cheerfully; this is not the praying, or hearing, or giving that God requires, or will accept.

Applic. 1. How much more sin are we guilty of then most men imagine? By the time you have cast up your multitude of sins of commission, and have looked over your neglect of known duties, and added to them your manifold failings in the manner of *doing* those things which you have *done*; O to what a formidable number will they rise!

2. How great need have we of a Jesus to answer for us. We could never satisfy for one sin, if we had no more; how then could we answer for such numerous multitudes, if we had not a Jesus to answer for us?

3. How great need have we of a continued daily repentance. While there is sinning, there must be repenting, and our repentance should bear (as much as we are able) some proportion to our sins. Many sins call for many sighs and tears, and repeated sins for renewed repentance.

4. Whatever your care of duties be, let nothing short of uprightness satisfy you. Weakness there will be, and we may not be discouraged at them. But how weak soever you be in your duties, be sure you be not Hypocrites. What is done but weakly, if it be but honestly done in simplicity and godly sincerity, with a plain mind to serve and glorify God, according to what you are able; this will be accepted with God.

20. Quest. *Are all Sins equally heinous and offensive in the sight of God?*

Ans. Surely no. But some Sins in their own nature, and others in regard of some aggravating circumstances, are greater then others.

Explic. The heinousness of some sins above others is,

1. *In their own nature.* And thus sins against the first Table are more heinous then sins against the second Table; that is, taken in the same degree. And farther, sinful deeds are ordinarily worse then sinful words; and sinful words then sinful thoughts, &c.

2. *In respect of their aggravations.* Thus sins against knowledge are greater then sins of ignorance: Willful sins are greater then sins of infirmity: Sins of Professors are greater then
of

of those that make no Profession. *Sins of Magistrates and Ministers* are ordinarily more provoking than the *sins* of *Common People*, and the like.

Applic. 1. *Let us therefore be watchful, as against every sin, so especially against gross sins.* The greater thy *sins*, the greater shall be thy plagues.

2. *Yet let us not allow our selves in little sins.* The least *sin* unrepented of, may damn; *Rom. 6. 23. The wages of sin is death*; that is, of every *sin*, great or little: For the Apostle directly affirmeth of *sin*, without any restraint or limitation thereof, *that it bringeth death*. So that unless the smaller *sins* be no *sins*, the smallest must needs be deadly; considering that the smallest *sins* that be, com under this name *SIN*, the wages whereof is death.

21. Quest. *What is the Punishment due to sin?*

Ans. The Punishment due to Sin is, The wrath and curse of God which causeth all the miseries of this life; at the end death, and eternal torment in Hell.

Explic. In this Answer is set forth the miserable estate of Man by sin; which consisteth in five particulars.

I. *All men by their sins are under the wrath of God*; Liable to his wrathful displeasure: which is so dreadful a condition, as no created understanding can conceive how sad it is; *Psal. 90. 11. Who knoweth the power of thine anger?* As if he had said, who is able to express or think how terrible and dreadful the wrath of God is against those, with whom he is justly incensed? *Prov. 20. 2. saith the Wise man, The wrath of a King is as the roaring of a Lyon.* What then is the wrath of God, the King of Kings? Whose wrath is a consuming fire.

How then may we wonder at the folly, or rather madness of those men, who wilfully adventure upon the committing of known *sins*, whereby they incense the fire of God's wrath, and cast themselves into the midst thereof!

II. *All men by their sins are under the curse of God*; which attendeth them in every place. If they are in their houses, *The curse of God is in the house of the wicked*; *Prov. 3. 33. yea,* and follows them into the fields & orchards; so that they are

curled in whatsoever they have and enjoy. The curse of God meets them in every Providence, and followeth them in all their undertakings. What good success then can they expect in any business?

III. *All men by their sins are liable to all the miseries of this life.* Even to all sorts of miseries: Miseries appertaining to their bodies; as all manner of sicknesses and diseases, griefs and pains, banishment and imprisonment, with the like. Miseries appertaining to their *souls*, as dreadful agonies, terrors of conscience, vexation of spirit, with the like. Miseries appertaining to their *estate*; as losses by fire, thieves, and the like. Miseries appertaining to their *names*; as slanders, reproaches, backbiting and the like. Innumerable are the miseries whereunto men in their natural estate are here subject; which are not to them fatherly chastisements for their good and amendment, but vindictive punishments on them for their sins.

IV. *All men by their sins are subject to death.* Only such are to be excepted, whom God extraordinarily took in their bodies into Heaven; as *Enoch*, *Heb.* 11. 5. and *Elijah*, *2 Kings* 2. 11. And those which shall be living at the moment of Christ's coming to judgment; they have no time to die, but shall suddenly be wrapt up from earth, and in their bodies, as well as in their souls, be set before the Judgment-seat of Christ. But certain it is, that all others must die; though for the *time* when, the *place* where, and the *manner* how, it is uncertain.

Happily some on their Death-beds may begin to bewail their wicked lives, and wish they had less minded the world and their sinful pleasures, and more minded the *concernments* of their *precious souls*; and that they had better improved the *means* and *opportunities* of *Grace*, which were afforded unto them. But alas, they may find it is too late to cry out with *Balaam*, *Oh that I might die the death of the righteous*, when they have neglected to live the life of the righteous. For as men's lives are, so commonly are their deaths: and as death leaves them, so shall judgment find them. And therefore it will be our wisdom now to improve the *means* and *opportunities* of *Grace*, now to abandon our *lusts*, and to resign up our *selves* unto Christ; who alone can make death comfortable to us.

V. *All men by their sins are subject to eternal torments in Hell.* Here is to be noted both the *Extremity* and the *Perpetuity* of *Hell Torments*, whereunto the wicked are subject. First, *The Extremity of their Misery*, in that they shall be tormented in Hell. Secondly, *The Perpetuity thereof*; their torments in Hell will be *Eternal*.

1. If thou livest and diest in thy *sins* unrepented of, thou must look to partake of the second death, as well as of the first. I mean, to be *tortured and tormented in Hell fire*, prepared for the Devil and his Angels. what the *pains of Hell* are, the *Scripture* setteth forth by *resemblances* taken from things most terrible to sense, and most tormenting, as *fire* and *brimstone*; which are only to help our understanding in those things which pass our knowledge.

2. *As the torments of Hell are extream, so are they eternal*; therefore set forth by *everlasting fire*, and by the *worm that never dieth*; Mark 3. 12. And in *Revel. 14. 11.* it is said, *That those who are cast into the Lake of Fire and Brimstone, shall be tormented day and night for ever and ever.* And their being is so upheld, that they are never consumed. So that though they are most grievously tormented, yet shall there be no end of their pain; which indeed maketh Hell to be Hell.

Applic. 1. *This may inform us of the sad condition of every impenitent sinner.* Surely, if this were seriously considered, that thou art under the *wrath and curse of God*, it would so startle thee, that thou wouldst not be able to eat, or sleep, or work, without fear and trembling, when, for ought thou knowest, the next hour might wrap up thy soul in everlasting flames. And yet here is thy misery, thou wilt scarcely spend a serious thought upon it from one day to another, but act as secure and senseless as if thou wert in no danger at all.

O sinner, Is this a state to be at rest and secure in? To be so jolly and merry in? Thou art merry, taking thine ease and pleasure: But Man, what is thy condition? What! under the wrath and curse of God; At the very mouth of Hell? In hazard every hour of dropping down into the Lake of Fire? and yet so merry and secure?

2. *How should the consideration of the dreadful desert of sin ravish our souls with an admiration of the surpassing love of Christ*; in bearing our sins in his Body on the Tree, and there offering up his life as an all-sufficient Sacrifice and Sa-

on to God's Justice ; to free us from that wrath and curse of God, which neither we, nor the Angels in Heaven, were able to bear ! What can more endear our hearts to Christ than this ?

22. *Quest. Is there any means to free sinful men out of their miserable estate ?*

Ans. Yea, God hath given unto man a Saviour.

Explic. Man being unable to help himself out of his miserable estate ; God the Father, out of his infinite wisdom and goodness, found out a way and means of Man's Recovery ; *John 3. 16* *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* True it is, all and every of the Persons have several works in the effecting of Man's Salvation. *The Father* was the Fountain and Contriver of it : *The Son* was the means of perching it ; he descended from Heaven, took our Nature upon him, and therein offered up his own Life, as an all-sufficient Sacrifice, and full Satisfaction to God's Justice for Man's Sins. *The Holy Ghost* applieth and sealeth unto our hearts the benefit of our Redemption, whereby we come to be effectually partakers of it. Thus do they all concur to the effecting this great work

But the plot and project thereof was laid by God the Father ; of which there can be no cause assigned, but his free love, pity and compassion.

Applic. Let the whole World admire and adore the infinite Wisdom, and transcendent Love of God the Father, to poor lost Man, in finding out such a way and means of Man's Redemption, as the Death of his own Son.

That our hearts may be the more raised up to an admiration of the singular love of God unto lost Man herein, consider we.

1. *What kind of Son God gave for our Redemption :* Not an Adopted Son, but his own Natural Son, not one Son of many, but his only begotten Son. Not such a Son as *Esau* was to his Father, even a grief of heart unto him ; but his dearly beloved Son, who never displeased him, but was daily his delight, *Prov. 8. 3.*

2. *For whom God sent his dearly beloved Son into the World :*
Surely

Surely not for Angels, nor for Man in his innocent estate : But God commendeth his love in giving his Son to us, and for us, when we were sinners, yea enemies to him, whom he might justly have destroyed.

II. *O let the love of God have its proper fruit and efficacy upon our hearts in returns of love to him again*, let us make it our design how to live to his honour and glory, who made it his design how to glorifie us, who had plunged our selves into a state of damnation.

III. *Hath God of his free Grace, and rich Mercy, provided such a Saviour for poor lost sinners ? let us then accept of him ; give him hearty welcome into our souls.*

Two things are requisite to make Christ ours ; *God's giving, and Our taking.* The former is done, God hath given Christ to us : 'Tis the latter that lieth on us, *to take Christ*, whom God hath given. Dost thou accept of Christ ? Art thou willing to venture thy Soul upon him ? To deny thy self, thine own lusts, and thine own righteousness ? To be one of his Disciples and Followers in Holiness ? If this be the unfeigned purpose of thine heart, then Christ is thy Saviour and Redeemer, and thou art one of his redeemed ones.

23. *Quest. Who is Man's Saviour ?*

Ans. Man's Saviour is the Lord Jesus Christ, who was both God and Man in one Person.

Explic. In this Answer the Author of Man's Redemption is set forth.

1. By his *Titles*, which are two ; 1. *Saviour.* 2. *Lord.*
2. By his *Names*, which are two ; 1. *Jesus.* 2. *Christ.*
- 3- By his *Nature*, which are two ; the *Divine and Humane*, for he was both God and Man.
4. By the *Union of his two Natures in one Person* ; being God and Man in one Person.

1. *Christ is here stilled Saviour.* When Man by his Fall had deeply plunged himself into a state of sin & misery, and was helpless and hopeless, in respect of any means of his own, for his recovery, it pleased the Lord, out of his free grace and rich mercy, to provide him a Saviour, in and by whom Salvation is to be had, and in no other ; *Acts 4. 12. Neither*

is there Salvation in any other ; for there is none other Name under Heaven given amongst Men, whereby we must be saved.

The second Title given unto Christ, is *Lord* ; which in the Holy Scripture is frequently given him, and that in a twofold respect.

1. *By right of Creation*, having give a being to all Creatures, the Creator of all must needs be Lord of all.

2. *By right of Redemption*. He who redeemeth any out of Bondage, is in that respect their Lord: Christ therefore having saved and redeemed us from all our enemies, is in that respect our Lord.

II. For his Names. The first is *Jesus* : This Name was given by an Angel from God ; *Matth.* 1. 21. It is an *Hebrew* word, and signifieth *Saviour*. The Angel that gave the Name *Jesus*, giveth this reason thereof, *He shall save his people from their sins* ; *Mat.* 1. 21. His other Name is *Christ*, which was also attributed to him by an Angel ; *Luke* .2. 11. It is a *Greek* word, and signifieth *Anointed*. Now, because the whole world was distinguished by these two Names, *Jews* (who were of the Christ) and *Greeks* (who were out of the Church) *Acts* 14. 1. To shew, that Jesus Christ was to be the Saviour both of *Jews* and *Greeks*, even of all sorts of People ; these two Names, *Jesus Christ*, being of different languages, are given to him. *Jesus* shews him to be a Saviour ; *Christ* an able Saviour, because *Anointed* ; that is, set apart, gifted and enabled to the Work and Office of Mediatorship.

III. *His Natures are two*. First, *His Divine Nature*, implied under this word *God*. Christ ever was and is the Eternal Son of God, being very God of very God, of the same Divine Essence and Substance that the Father is. The reasons why it was requisite that our redeemer should be God are these :

1. *That he might be able to endure that which for Man's sins he was to undergo*. Such was the wrath of God against sin, that it would have pressed all the Angels in Heaven down to Hell. There was need of a Divine Power to support under the Divine Wrath. Christ's Humane Nature would have been overwhelmed with the heavy weight of Gods Wrath, had not the Divine Nature strengthened and upheld it.

2. *That his obedience and sufferings might be of an infinite price*

price and value. That which made the Obedience and Death of Christ to be of such an infinite value, was, that it was the Obedience and death of the Son of God, of him who was God as well as Man.

Secondly, *His Humane Nature is expressed in this word, Man.* Christ being the Son of God, became Man, by assuming the Humane Nature to the Divine. The reasons why it was requisite that Man's Saviour should be Man as well as God, are these :

1. *In General, That he might die.* For the doom against sin, *Thou shalt die the Death*; Gen. 2. 17. went out of God's Mouth before sin was committed. Now every word of God must stand; sin therefore being committed, death must be undergone; and Christ, who undertaks to be our Redeemer, must die for our sins: but as God he could not die, therefore it was requisite that he should assume such a nature as was subject to death.

Secondly, *That in the same nature which had sinned, satisfaction for sin might be made.* Since by Man came Death, by Man came also the Resurrection of the Dead; 1 Cor. 15. 21

Justice required that the nature which sinned should die for sin; Mercy therefore afforded such a Surety as might be agreeable to Justice.

IV. In the next place followeth *the Union of the two Natures, in our blessed Saviour*, expressed in this phrase, *God and Man in one Person.* He being God, assumed the Humane Nature into the Unity of his Divine Person: Which Union is not by conversion of the God-head into the Man-hood, nor of the Man-hood into the God-head; but it is such an Union as makes two Natures one Person, and yet the Natures remain distinct, as we see in the Union of Man's Soul and Body. The Soul is a Spiritual substance, the Body is a Carnal substance; yet both these united, make but one Man, one Person. So Christ's Divine and Humane Nature being united, make but one Person, never to be severed one from the other: but he continueth to be God and Man, in two distinct Natures, and one Person for ever. The reason of this Union was, because he was to be Mediator between God and Man, and to reconcile God to Man, and Man to God; Meet therefore it was he should have interest in both Natures.

Applic. This affordeth several Uses.

1. *Of Admiration.* For Christ's taking our Humane Nature into his Divine, was the most incredible thing that ever was. And truly, Supreme Majesty to be clothed with the rags of our Humanity, the Deity to be incarnated, is such a thing that Speech cannot express it, Wit cannot conceive it, but Men and Angels stand amazed at it.

2. *Of Information, To inform us of the great advancement of our Humane Nature, by Christ's assuming it into Union with his Divine.* For hereby Man's Nature is highly advanced and honoured above the Nature of Angels. So as we may well cry out with the Psalmist, *Psal. 8. 4. Lord, what is Man, that thou art mindful of him? or the Son of Man, that thou so regardest him?*

3. *Of Exhortation, How should the consideration hereof stir us up to a serious inquisition, what we should do for the honour of Jesus Christ, who hath so far honoured us?* The truth is, as it is a sign of an honest and thankful heart, so it is our duty and will be our wisdom, to be often casting and contriving with our selves what we may do, whereby we may bring glory unto Christ, who hath so far honoured us.

24. *Quest. How did the Son of God take to himself Man's Nature?*

Ans. The Son of God did take to himself Man's Nature, by being conceived in the Womb of the Virgin Mary by the Holy Ghost, and born of her, but free from sin.

Explic.. This Answer setteth forth Christ's Incarnation in which are two things especially to be noted.

1. *That our blessed Saviour became Man, Acts 17. 31.* He was not only in the form, and fashion, or shape of a Man, but a true and real Man.

First, *He had the two essential parts of a Man, an Humane Body, and a reasonable Soul.*

Secondly, *He took on him the frailties and infirmities of Man;* only here note, that of Humane infirmities,

1. *Some are Personal,* such as befall particular Persons arising from accidental causes; such as *Madness, Blindness, Deafness;* and these Christ did not assume: for he took not any Man's Person, but the Nature of Man upon him.

2. *Some*

2. *Some are common to all men, as Hunger, Thirst, Weariness, Grief*; and such as these Christ was subject to: Man's sinful Infirmities he took not.

II. *How Christ took Man's Nature.* to this it's answered, *By his being conceived in the Womb of the Virgin Mary by the Holy Ghost, and born of her.*

First, *He was conceived by the Holy Ghost*: By whom,

1. His Body was miraculously formed of the Substance of the Woman, without the concurrence of Man.

2. It was Sanctified and separated from sin, in the very instant of its forming.

Secondly, *He was born of the Virgin Mary.* Of a *Virgin*; for so it was prophesied of him; *Isa. 7. 14.* And her Name is mentioned, that it might be known that she was of the Linage of *David*, from whom the *Messiah* was to spring.

Applic. 1. *This doth inform us of the transcendent love of Christ to our Souls.* That for us Men, and for our Salvation, he should so far humble himself, as not only to become Man, but to be conceived in the Womb of a poor Virgin, and therein to abide some Months. O the amazing, matchless love of Christ herein.

2. *This should teach us to be content with any abasement for Christ's sake*; and willingly to stoop to any thing wherein we may do him service; yea, to be of no reputation for his sake.

25. Quest. *What Offices did Christ take upon him to work out our Salvation?*

Ans. Christ took upon him three Offices, He became a Prophet, a Priest, and a King.

Herein Christ was exalted above all the Sons of Men. There have been some amongst Men, that have been in one or two of these Offices; but no Man in all Three, as a learned Man observes. *Moses* was a Prophet, *Aron* was a Priest. *Solomon* was a King, *Melchisedeck* was King and Priest, *Samuel* was Priest and Prophet, *David* was King and Prophet; but only Christ was King, Priest and Prophet.

26. Quest. *What is the chief work of Christ's Prophetical Office?*

Ans.

Ans. The chief Work of Christ's Prophetical Office is, to make known the Father's Will unto his Church by his Word and Spirit.

Explic. Three things there are here to be noted.

2. *That Christ is the Prophet or Teacher of his Church:* according to that, *Acts 7. 37.*

2. *What it is that Christ taught or revealed to his Church:* This is expressed to be *the Will of his Father*; that is, All that which God will have us to believe or to do, in order to our Salvation; all matters of *Doctrine*, and all matters of *Duty*. There is nothing necessary to be believed or known; there is nothing necessary to be done, towards our obtaining Salvation, but Christ our Prophet revealeth it to us.

3. *How Christ revealeth it to us*; namely,

First, *By his Word*; both by the Scriptures, which are his written Word: and by his *Ministers*, who are to preach and to expound his written Word: concerning whom he therefore saith, *Luke 10. 36. He that heareth you heareth me.* When Ministers preach to you, Christ preacheth to you by them: when Ministers instruct you, Christ instructeth by them.

Secondly, *By his Spirit.* The Word, by his Ministry thereof, preacheth to the Ears, the Spirit preacheth to the heart. The Word lays down, and lays before us all the Will of God; and the Spirit lays open, expounds and applies it to us. Christ doth not teach by the Word, without the Spirit; nor doth he teach by the Spirit, without the Word; but by both conjunctly.

Applic. 1. *Let no Man's preaching be regarded or embraced,* if it be not according to, and out of the written Word; *Isa. 8. 20. To the Law and to the Testimony*; *If they speak not according to this Word, it is, because there is no light in them.*

2. *Let no man satisfie himself with the bare teaching of a Man, though a Minister of Christ.* Lift up thine heart, for the Spirit, both to enlighten thee in the understanding of the Word, and effectually to apply and work it upon thine heart.

3. *Is Christ the Prophet and Teacher of his Church? then let all Christians learn of him*: So he requires, *Matth. 11. 29. Learn of me.* To pass by matters of Doctrine at present,

There

There are three great practical Lessons which he teaches all his Disciples; *Mat. 16. 24. If any man will come after me, let him deny himself, and take up his Cross, and follow me.*

27. Quest. *What are the parts of Christ's priestly Office?*

Ans. The parts of Christ's Priestly Office, are, To make Satisfaction and Intercession.

Explic. I. The first part he did when he was upon Earth, by offering up himself a Sacrifice to satisfy *Divine Justice*. The latter he doth in Heaven; sitting at God's right hand, he ceaseth not to make intercession for us.

For the better clearing the fore-mentioned particulars, know,

1. *The Sacrifice which Christ, as Priest, offered up, was himself.* Indeed the Humane Nature of Christ only was offered up. For the Deity, simply considered in it self could not suffer, much less be offered up a Sacrifice; yet, by reason of the near union of the two *Natures* in one Person, he is said to offer up himself; *Heb. 7. 27.* and to give himself, as *Ephes. 5. 2.* This Title *Himself*, having reference to that Person, who was both God and Man, sheweth the price of our Redemption to be of infinite value.

2. *The chief end of Christ's offering up himself a sacrifice, was, to make satisfaction to God's Justice for our sins, and so to reconcile us unto God.* Christ's Sacrifice on the Cross was of such efficacy, that God's Justice was thereby abundantly satisfied for the sins of his people. Yea, it was sufficient for the sins of all men; which appeareth, as by the extremity of his suffering, so by the dignity of his Person, which was such as made his sufferings for a time, to be equivalent to our deserved sufferings for ever.

I I. The other part of Christ's Priestly Office is his making intercession for us; which he doth several way.

1. By presenting himself to his Father for us; as *Heb. 9. 24.* Christ is entred into Heaven, to appear in the presence of God for us.

2. By manifesting his Will to have such and such partakers of his sacrifice; *Joh. 17. 24.* saith our Saviour, Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory.

The

The word *Intercession* properly signifieth *supplication for another*. It is attributed to Christ, especially as he is in Heaven; by way of resemblance. The resemblance may be taken from the *Favorite of a King*, who is always at Court in the King's presence; and thereupon presents his Friend's Petition to his Majesty, and interceeds for him till it be granted. Yet must we not literally take Christ's Intercession, as if in Heaven he prostrated himself before his Father, and made actual supplication to him. These things were a part of his Humiliation, which he performed on Earth; *Heb. 5. 7.* He is now exalted, and the things which now remain for him, as our Priest, to be done, are matters of Dignity and Authority; which may all be brought to the two Heads before-mentioned.

1. *A presenting of himself to God for us.*

2. *A presenting of his Will for our Salvation.*

Applic. 1. *Hath Christ offered up himself a sacrifice for thee? Offer thou up thy self a sacrifice to him; Rom. 12. 1.* Look upon thy self as no longer thine own, but become wholly the Lords, *a living sacrifice, holy and acceptable to God.* Hath Christ been a sacrifice for thee, and will thou still sacrifice thy self to the Devil and thine own hearts lusts? God forbid. Give thy self to the Lord, to glorifie him in thy body and in thy spirit, which are his; *1 Cor. 6. 20.*

2. *Doth Christ make intercession for thee? Doth Christ pray for thee? Then thou mayest with the more confidence pray for thy self.* Whenever thou prayest for pardon of thy sins, for power against sin, for grace, peace, or comfort, or whatever good thing thou wantest, O what hope is there that thou maist prevale and obtain what thou prayest for, when Christ himself joyns in prayer with thee!

28. *Quest. What are the parts of Christ's Kingly Office?*

Ans. Christ as King doth govern his Church, provides for her all needfull good things, and protects her from all Enemies.

1. *Christ as King, governeth his Church and People.* Now Christ's governing his Church, is partly *External*, and partly *Internal*.

First,

First, *External, by his Word.* Christ governs by Laws, and his Laws are in his Word. The Scriptures are Christ's Statute-Book, by which he governs, wherein his Laws are revealed; and also by such *Officers* as he hath appointed to stand in his room, to put his Laws and Orders in execution.

Secondly, *Christ's governing his Church is partly Internal, by his Spirit.* By this Internal Government he so powerfully works upon them, as he makes them willingly to subject themselves to him, *Psal.* 110. 3. In governing them inwardly by his Spirit, Christ enlightens their Understanding, boweth their Wills to his, setteth their affections on right objects, and wholly reneweth them. Thus can no other King govern his People, they cannot inwardly work obedience and subjection in them.

II. *Christ as King provides for his Church.* His providing extends to all things needfull for Soul or Body, even to all Temporal and Spiritual Blessings. For Temporal Blessings, we read, that they who follow Christ, professed that they lacked nothing; *Luk.* 22. 35.

If in his Wisdom he suffer any of his to want, he can, and will teach them, as he taught his Apostle, contentedly and comfortably to be hungry, and suffer need, as well as wisely to be full and abound; *Phillip.* 4. 12. *As for spiritual blessings,* that which the Apostle saith of the Saints at *Corinth.* 1. *Cor.* 1. 7. is true of all Saints every where; *They come behind in no gift,* or they are destitute of none. Yea father, Christ as the King of Heaven, provides an heavenly inheritance for us; *Matth.* 19. 29.

III. *Christ as King protects his Church.* And his protecting of his Church, extends as far as his providing for it: For he protects it from Temporal, Spiritual and Eternal Enemies. The rest which the Church had in the Apostles time, giveth instance of his protecting it from temporal evils. If he suffer it to be afflicted, it is voluntarily, and wisely, for his own glory and his Churches good, and he will afford her sufficient support in the greatest trials.

The assistance which Saints have against Satan and his temptations, giveth evidence of his protecting them from spiritual enemies: and their freedom from damnation, *Rom.* 8. 1. doth the like in regard of eternal evils.

Christ

Christ protects his Church from her Enemies; First, *By restraining them.* Secondly, *By overcoming them.*

1. For the first, *Christ, as King, doth powerfully restrain the enemies of his Church,* from executing their wrath and rage against them; *Psal. 76. 10. The remainder of wrath thou wilt restrain;* that is, when he hath suffered their rage to boil up to that height as to accomplish his own gracious ends, then he puts a stop, suffers it to rise no higher, nor to continue longer then he pleases: Neither Men nor Devils shall strike a stroke, nor speak against the Saints, farther than the Lord permits them. He hath them all in chains; and though they will go to the utmost, yet they cannot go an inch beyond their Chain.

2. *Christ, as King, will conquer and destroy his, and his Churches enemies.* He will tread them under his feet, and destroy them. *He must reign till he hath put all his enemies under his feet,* 1 Cor. 15. 25. The Saints are the Wheat, the Enemies are the Chaff; the Son of Man shall preserve, and gather the Wheat into his Garner, but the Chaff shall be burnt up with unquenchable fire; Mat. 3. 12.

Applic. Learn hence, 1. *To own Christ as your King,* and that not by giving him the Verbal Title of *King*, but by paying him *Tribute*, and yielding him the *Homage* and *Obedience*, which is due to him; *Why call ye me Lord, and do not the things that I say?*

2. *Prove your selves to be Christs Subjects;* which you may do by these following particulars:

1. *By your Universal Obedience to all his Laws.* Christ's Subjects will not pick and chuse; in some things obey, and in other things refuse; but *will have respect to all his Commandments,* Psal. 119. 6.

2. *By the Constitution of your Spirits, and the course of your Lives.* Christ's Kingdom is not of this World, and his Subjects are no men of this World. They neither have *the Spirit of this World*, an earthly mind, nor seek *their portion in this World*, an earthly portion; nor have *their Conversation according to this World*, a Carnal Conversation; but their Hearts, and their Portion, and their Conversation is in Heaven.

Wouldst thou know, whether Christ be thy King? Enquire whether thou be his Subject. Hast thou unfeignedly resigned

up they self unto his Dominion? And dost thou walk before him in all good Conscience, and all manner of holy Conversation? Doth both thine heart and thy life say to him, *Lord, I am thine*? Surely he then sayeth to thee, *Soul, thou art mine*?

29. *Quest. How far did Christ humble himself for our Redemption?*

Ans. Christ humbled himself in his Birth, Life, Death, Burial, and Lying in the Grave.

Explic. This Answer contains several parts and degrees of our Saviours Humiliation.

1. *Christ humbled himself in his Birth*, in that he, who was God from all Eternity, was in the fulness of time born of a Woman, the great Creator of a Creature.

Yea, Christ was born in a low Condition, in which respect he is said to take upon him *the form of a Servant*. He who was in the form of God, condescended to take *the form of a Servant*; that is, the Nature of Man in a low and servile state. Christ's Birth was attended with many abasing Circumstances.

1. He was Born, not in a Princely Palace, but in a *Common Inn*.

2. Not in the best Chamber, but in the *very Stable*.

3. Being born, he was wrapped up in mean, and poor Swadling Cloaths, and laid in a *Manger*, instead of a *Cradle*, *Luk. 2. 11.*

II. Christ humbled himself in his Life, in two particulars especially:

First, *In that he was made under the Law to fulfil it, which he did to the utmost*. He who was the Law-giver, and in that respect above the Law, subjected himself thereunto, both to the *Ceremonial* and *Moral Law*. To the *Ceremonial*, in being circumcised the eighth day: and to the *Moral Law*, in observing the precepts thereof.

And whereas the Law requireth of us not only an *Active Obedience*, in doing what is commanded; but likewise a *Passive Obedience*, in suffering the punishment threatned upon our disobedience; we being unable, either to do the one, or suffer the other: Jesus Christ, as our Surety, in our stead,
did

did both perform what we should have done, and suffered what we should have born : in which respect is said, *to be made under the Law, that he might redeem them, that were under the Law* ; Gal. 4. 4.

Secondly, *Christ humbled himself in his life by undergoing the miseries of this life.* His whole life was a continued suffering, even from his birth to his death.

1. *In his Infancy*, before he could go, he is constrained to flee into *Egypt*, for the preservation of his life from cruel *Herod*, who thirsted after his Blood. The World no sooner received Christ, but it persecuted him ; chasing him into Foreign Countries ; *Matth. 2. 13.*

2. *In his Youth*, he humbled himself, by taking pains in the poor Occupation of his supposed Father *Joseph*, as appeareth by the question of the people ; *Mat. 6. 3. Is not this the Carpenter ?*

During his abode upon Earth, he was subject to all humane infirmities and afflictions, which are generally incident to all men ; as heat and cold, hunger and thirst, weariness, poverty, and the like.

3. *When he began to execute his Ministerial Office*, then was he grievously assaulted with Satan's powerful and subtil temptations. He spendeth his life in doing well, and hearing ill. He is reproachfully called an *Impostor*, a *Deceiver*, a *Friend of Publicans and Sinners* ; and what not ?

4. *But especially towards the latter end of his life*, in his *Agony in the Garden* ; when he was deeply affected with the sense and apprehension of the wrath of God incensed against our sins ; as appeareth by several effects which followed thereupon ; as,

First, *It forced strong cries and tears from him for freedom from the same*, in these words, *Father, if it be possible, let this cup pass from me* ; that is, the cup of his Father's wrath ; which our sins had embittered.

Secondly, *It put him into a bloody Sweat.* The Evangelist saith, *his sweat was, as it were, great drops of blood falling down to the ground* ; and that in a *could night* : for we read of a fire in the High Priest's Hall. The Devil could never make him sweat, nor the cruelty of his Enemies, nor any of his painful labours and travels : but the wrath of God makes him sweat till the blood come.

III. *Christ humbled himself in his death, undergoing the bitter death of the Cross.* He was put to this kind of death, partly, *By the wise providence of God*, it being a cursed death, and partly, *By the malice of his enemies*, they knowing it to be both a shameful and a painful death. So that, the death on the Cross was a cursed, shameful and painful death.

1. *It was a cursed death* : For the Lord of old had pronounced, that he, *who is hanged, is accursed of God* ; Dute.

21. 23. Whereupon, saith the Apostle, *Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a Tree.*

2. *The death on the Cross was a shameful death*, in that such as were crucified hung naked.

3. *The death on the Cross was a painful death*, in three respects,

First, Because the hands and feet, being above all other parts of the Body most sensible of torment, by reason that they abound with nerves and sinews, the instruments of sense and feeling, were pierced and nailed to the Cross with great Nails. So as that expression of the Church, *Lam. 1. 22.* may truly be applied to our Saviour; *Behold and see, if there be any sorrow like to my sorrow, which is done unto me; where-with the Lord hath afflicted me in the day of his fierce anger.*

Secondly, *The death on the Cross was painful*, because it was a long and lingring death; hanging several hours before they gave up the Ghost. *Mark 15. 25.* we read, that it was the third hour when they crucified our Saviour; that is, they fastned him to the Cross about Nine of the Clock in the morning; and in ver 34. we read, that, *At the ninth hour Jesus cried with a loud voice and soon after gave up the Ghost*; which was at Three of the Clock in the Afternoon. So that our blessed Saviour hung six hours upon the Cross, and in every minute of each hour endured such exquisite torment, as exceeded the pangs of an ordinary death: whereof the whole World seemed sensible, and was much afflicted therewith; For the Sun in the Firmament, at Noon-day drew in his Beams; from twelve to three of the clock there was a darkness over all the earth; *Luk. 23. 44.* Being unwilling, as it were, to see such barbarous cruelty offered to the Son of God, and Saviour of the World; and was clothed with black to celebrate his death. The

Earth it self shook and trembled under it; and the very Rocks rent asunder, as if they had had a sense and feeling of his unconceivable pain and torment. And the whole frame of Nature seemed astonished at so dreadful a Tragedy.

Thirdly. *It was a painful death, because it was ordinarily accompanied with whippings and scourgings; which, as it was used by the Romans, was a most grievous punishment.*

IV. *Christ being dead, was buried; which was another degree of his humiliation, whereby he was brought to the very dust; yea, the manner of his Burial was very mean, being without all pomp and ostentation.*

V. *The last degree of his humiliation was his lying in the grave for a time.* The time wherein he lay in the Grave was from the Even of Friday (*Matth. 27. 57.*) to the breaking of day in the morning of the Lord's day; *Matth. 28. 1.* For he was buried the Even before the *Jews Sabbath*, and lay in the Grave all that Sabbath-day, and rose about the begining of the First day of the Week; which was a great degree of humiliation: because he was so long held in captivity and bondage under death.

Applic. 1. *This doth inform us of the baineous nature of sin.* Sure it was a monstrous evil that brought forth such a monstrous effect. Never make light of sin more, which kill'd the Lord of Life. Thy sins (O man, who ever thou art) have had an hand in this horrid fact.

2. The consideration of Christ's humiliation and suffering, should stir us up to admire and adore the unconceivable love of God the Father, in giving his Son, and of the Lord *Jesus Christ*, in giving himself, to be born in such a low condition, to live such a life, and die such a death for poor worms. Surely, *great is this mystery of godlyneß*, and greatly to be admired; *God manifested in the flesh: 1 Tim. 3. 16.*

3. *Labour we to answer this love of Christ.*

1. *But our readinesß to suffer for him, whatever he calls us to.* O let us do our best to live to him; yea, and be willing to die for his Name, who lived and died for us.

2. *By our dying to sin,* Thy sin it is which hath crucified thy King. O let it not live, neither live thou any longer in the love, and under the power of it. Say of thy pride, of thy Covetousness, of thy sinful Pleasures, and of all thy Fleßhly Lusts, as they said of him; *A way with them,*

away

away with them; let them be crucified. Say to thy self, O my soul, seeing my Lord died for sin, how shall I live any longer therein?

30. Quest. *What are the Degrees of Christ's Exaltation after his Humiliation?*

Ans. The degrees of Christ's Exaltation, are his Resurrection, his Ascension, his Sitting at God's Right hand, and his Judging the World at the last day.

Explic. I. *The first was his Resurrection.* The Scripture telleth us, that *On the third day he arose from the dead*; 1 Cor. 15. 4. and that with the same Body in which he suffered. As he laiddown his life, so he took it up again, by his own power; whereby he declared himself to be the Son of God, to have fully satisfied Divine Justice, and to have vanquished Death and Devil.

Christ's Resurrection is a certain infallible truth, which is evident beyond all contradiction; whereof there were many eye witnesses, who saw him and talked with him, after he arose; as appears, 1 Cor. 15. 5, 6, 7, 8.

II. *The Second Degree of Christ's Exaltation, was his ascending up to Heaven.* Which is likewise a certain truth, apparent, as from many other Scriptures, so especially from *Act. 1. 9, 10, 11.*

III. *The third Degree of Christ's Exaltation, was his sitting at the Right Hand of God his Father.* This is a Metaphorical Expression often used in Scripture. For, to speak properly, God hath neither right hand nor left; he is a Spirit, and therefore hath no bodily parts nor dimensions. But the words are a borrowed speech from earthly Kings, whose Custom is to place such persons at their right hand, whom they would highly honour,

So that by Christ's sitting at the right hand of God, is meant

1. *His Exaltation into the highest pitch of Glory, above all Creatures in Heaven and in Earth.*

2. *His Exaltation unto the highest degree of power and authority; whereby, as Lord and King, he governeth the World, and that in order to the good of his Church and People. Not that the Father doth cease to rule, but he doth*

it by his Son; haveing committed the Execution and Administration of all Judgment unto him, until all the Enemies of the Church be utterly subdued; which will not be until after the Day of Judgment. And then will Christ deliver up his Kingdom and Government unto his Father: Yet, as God equal with his Father, Christ hath a Natural Kingdom which will never cease.

IV. *Another degree of Christ's Exaltation, is his judging the World at the last Day.*

Divines do much differ about the length of the Last Day; some affirming it to be a thousand years: Others, that it will be only a Natural Day: Others, that it will be neither a truly Natural, nor Artificial Day, as we account. But, seeing the length of this Last Day is not expressed in Scripture, it becomes not us to limit the same.

Applic. 1. *Let Christians learn to be conformed unto Christ, as in his Humiliation, so also in his Exaltation.* As we must descend with Christ, and be crucified with him, so we must rise with Christ; as he *from the grave*, so we *from sin*. And we must also ascend with Christ. Christ is gone from Earth to Heaven, and thither also must our hearts ascend after him; Col. 3. 1, 2. *If ye then be risen with Christ, seek those things which are above; where Christ sitteth on the right hand of God: Set your affections on things above, not on things on the earth.*

Friends, Are you Christians indeed? O prove your Christianity by your rising & ascending. Set your hearts on things above, and not on the earth. It is the mark of the vessels of destruction, *that they mind earthly things*; Phil. 3. 19.

2. *Shall Christ come to judge the World? let us learn,*

First, *To live as those that must be judged, so speake and so do, as those that must be judged*; Jam. 2. 12. Thou that rejoycest in the days of thy youth, who walkest in the way of thine heart, and in the sight of thine eyes, fulfilling the desires and lusts of thy flesh, and of thy mind; remember thy reckoning day, *Know that for all these things God will bring thee to judgment*; Eccles. 11. 9. Thou that takest thy liberty of foolish and filthy talking, of lying, swearing, or cursing: is this *so to speake*, as a man that must be judged? Thou that livest in idleness, or wantonness; in worldliness, or lasciviousness: is this *so to live* as a man that must be judged? O, how wilt thou appear? How wilt thou answer for

for all, or any of these things, before the righteous Judge of Heaven and Earth ?

Secondly, *Labour to get Christ to be your friend, your Judge to be your Advocate.* Ah sinners ! beware of neglecting Christ, at your peril, or to provoke him by your impenitence and hardness of heart. God hath made him your Judge, whom by your sins you go on still to make your enemy. Go sinner, go to Christ this day, lay down thy arms and lie at his feet : break off thy sins by repentance, resign up thy self to his dominion, take his yoke upon thee. Let him be from henceforth thy Lord, and he will be thy Friend in thy Judgment. O tremble to think of Judgment, while the Judge is thine Enemy ; go speedily and make him thy Friend.

31. Quest. *How comes Christ and those things which he did and suffered to be ours ?*

Ans. By Faith, which unites us unto Christ, in our Effectual Calling.

Explic. Here note two things.

1. *That Believers are united unto Christ.*

2. *That this Union of Believers to Christ, is by Faith ; of which I shall treat afterwards.*

For the first, *That Believers are united unto Christ*, is evident, as from the multitude of other Scriptures, so especially from the 17th Chapter of St. John, in divers verses of that Chapter.

There is betwixt Christ and Believers,

1. *A Mystical Union ;* Ephes. 5. 32. This Mystical Union is shadowed out in Scripture, by the Union of the Husband and Wife ; of the Vine and the Branches : in special, by the Union of the Head and the Body. Christ and his Saints do make up one Corporation, whereof he is the *Head*, and they are the *Members* ; by which they have mutual right each in other.

2. There is betwixt Christ and his Saints a *Moral Union*, 1 Cor. 6. 17. *He that is joyned to the Lord is one spirit ;* he is of the same mind, of the same heart with the Lord Jesus. He is made like unto him, holy as he is holy, meek as he is meek.

Applic. *Let Christians prove their Mystical Union with*

Christ by their Moral Union. Art thou made like unto Christ, changed into the same Image? Art thou humble, meek and lowly, as he was? Art thou holy as he is holy? This will prove thee a Member of his Body,

32. Quest. *What is effectual Calling?*

Ans. Effectual Calling is the Work of God's Spirit, whereby our Understanding being enlightened with the knowledge of our miserable condition, and of Christ as our Remedy, we are perswaded to close with *Jesus Christ* as our only Saviour and Redeemer.

Explic: For the better clearing this great grace of *Effectual Calling*, take notice that there is a twofold Call to grace;

1. *A General and External Call.*

2. *A Special and Interna. Call.*

I. *An External Call by the Ministry of the Word*, inviting all that hear it to turn from their sins, and come unto Christ. Which Call some obey, others refuse. Of which Call our Saviour spake, *Matth. 20. 16. Many are called, but few are chosen.* This external Call is not allways effectual to salvation, yet is it sufficient to leave men without excuse.

II. *An Internal Call*, when the Holy Spirit accompanying the Outward Ministry of the Word, doth by his powerful operation effectually bring the heart to Christ.

This *Effectual Calling* (which is the same thing with Regeneration, Conversion and Repentance, though expressed in a different notion) I shall clear unto you, by shewing you the several Works of the Spirit, by which he brings it about; as.

1. *By convincing us of our sin and misery*, *Joh. 16. 8.* that is, by making men know themselves sinfull and miserable creatures; and in a deep sense thereof to cry out, *Oh, I am undone, being a wretched lost soul! Woe is me, how shall I escape the damnation of Hell.*

2. *The Spirit of God haveing convinced us of our sin and misery, enlightens our minds in the knowledge of Jesus Christ?* What an All-sufficient Saviour he is, able to save to the utmost from all our sins and fears; and how willin and ready he is to receive and embrace all those who sincerely come unto him.

3. *The*

3. *The Spirit of God having enlivened our minds in the knowledge of Christ, reneweth our Will;* that is, worketh such a gracious change upon them, whereby we become pliable to, and resolved for obedience to the Will of God; *Psal.* 110. 3.

4. *The Spirit of God having thus renewed our Wills, and thereby enabled us, he persuades us to embrace Jesus Christ, as our only saviour and Redeemer.* That is, by his most weighty Arguments, his importunate Invitations, and beseechings, he draws our consent to Jesus Christ; the fruit and issue of all which, is our coming in, and accepting of, and adventuring upon our offered Redeemer.

Applic. 1. *Use. Of Examination.* By what hath been said, put thy self upon trial, wheather thou, be effectually called or not.

1. *Hast thou been convinced of sin?* Hath the Spirit of the Lord made thee to know thy self a sinner, a vile sinner, a lost and undone sinner; so that thou hast received the sentence of death in thy self, and made thee cry out, *O wretched man that I am, who shall deliver me?* Art thou, or hast thou ever been such a convinced sinner?

2. *Art thou enlightened with the knowledge of Christ?* When thou hast been convinced of sin, wert thou also convinced of Righteousness; that is, that there is in Christ the Righteous, a Righteousness for Sinners, that is sufficient to save Sinners; that is free for all Sinners to come in, and lay hold upon, and for thee in particular.

3. *How standeth it with thy Will?* Art thou willing to come to Christ, whose Arms and Heart are open to receive all coming Sinners. Once thou hadst no mind to Christ, thou hadst more mind to thy Sins, to thy Pleasures and Companions, then to Christ. Time was when thou wouldst not come unto him, that thou mightest have Life. But hath the Lord now, by the power of his Spirit, renewed, and graciously changed thy Will, so that thou canst say, *I am willing, I am resolved for Christ, I am resolved to trust upon him as my Righteousness, to take him for my Lord and King, to give up my self to him for his Disciple.* If this be thy Heart and Will, be of good comfort, thou art one of the called of the Lord.

2. *Use. Of Exhortation.* Of this Use there shall be these two Branches.

First, If thou doubtest thou art not thus wrought upon, nor brought into Christ, consider what is thy present purpose.

Art thou resolved itill to slight the gracious calls and invitations of Christ? or now to close with them, and accept of an offered Christ? Art thou willing this present day to forsake thy sinful courses? To give a Bill of Divorce to all thy former Lovers? And to take Christ for thy Lord and Husband, unto devote, and give up thy self to him? Oh, how happy would it be for thee, if this very day it might be done.

Secondly, if thou findest that thou art indeed one of the called of God, be exhorted, *To walk worthy of the vocation wherewith you are called.* To that end.

1. *Walk humbly.* 2. *Walk thankfully.* 3. *Be faithful in every good work.* 4. *Be watchful against every evil work.*

Do nothing unworthy that worthy Name by which thou art now called, and abound in every good thing wherein thou mayest walk worthy the Lord, unto all pleasing; *Col. 3. 10.*

33. *Quest. What Privileges do accompany such as are effectually called?*

Ans. The Privileges which accompany our Effectual Calling, are Justification, Adoption, and Sanctification.

34. *Quest. What is Justification?*

Ans. Justification is an Act of God's Free Grace, whereby he pardoneth our Sins, and accepteth us as righteous in his sight, upon the account of Christ's Righteousness and Satisfaction received and applied by Faith.

In the answer there are these things observed.

I. *The efficient cause*, or Author of Justification, who is God alone; *Rom. 8. 33. Who shall lay any thing to the charge of God, & Elect? It is God that justifieth.*

II. *The moving cause*, which is no other but the free grace of God; *Rom. 3. 24. Being justified freely by his Grace.*

Obj. If our Justification be only from free Grace, how is it said to be for the Righteousness of Christ?

Ans. 1. In respect of us, or any thing done by us, it is Free Grace. 2. It

2. It was the Free Grace of God which moved him to find us out a Redeemer, and to accept of his Righteousness for ours.

III. *The matter or material cause of our Justification is the Righteousness of Christ* ? that is, his whole obedience, both *Active* and *Passive*. His *Active Obedience*, which consisted in submitting himself to the Law of God, and fulfilling the same. And his *Passive Obedience*, which compriseth under it all his sufferings, even from his Birth to his Death. This is the Righteousness whereby a Believer is justified before God, received into his Grace and Favour, and hath a Title given him unto the Heavenly Inheritance.

We are not justified by any Works of our own, either done before our believing in Jesus Christ (for no man, in an unregenerate estate can do any Works truly good and pleasing unto God, or done after Grace received, and Faith wrought in us ; for all such works are imperfect, being accompanied with manifold weaknesses and infirmities. In which respect they are so far from being matter of Justification unto us, that they deserve rather to be matter of Condemnation.

IV. *The instrumental cause, or recipient instrument of our justification is a true and lively faith* ; I mean, such a faith as is followed by obedience and productive of it ; which is the spiritual hand whereby we receive and lay hold upon Christ, with all the benefits both of his Active and Passive Obedience ; whereupon we are said, *Rom. 3. 28. To be justified by Faith*, which is called, *Our receiving Christ* ; *Joh. 1. 12.*

V. *The parts of our justification are two.*

1. *The Pardon of all our sins.*

2. *Our Acceptation as righteous in the sight of God, upon the account of Christ's Righteousness and Satisfaction.*

Behold the wonderful love of God to Believers, evidenced in these two instances :

First, That which is our own, namely, our sins, because they make us miserable ; he taketh from us, and layeth on his own Son, *who was made sin for us* ; as *2 Cor. 5. 21.*

Secondly, That which is none of our own, namely, Christ's Righteousness, because without it we cannot be happy, he accounts ours, and accepts for us, as if it were our own ; which I conceive to be the proper import of the Phrase, *of imputing Christ's*

Christ's Righteousness unto us : whereby I suppose is meant, That God doth reckon the Righteousness of Christ unto Believers as if it were their own. He doth account to them Christ's Sufferings and Satisfaction, and makes them partakers of the virtue thereof, as if themselves had suffered and satisfied.

Applic. Though we are not justified by any works of our own, but only on the account of the perfect Righteousness and full Satisfaction of Christ, yet without our own inherent Righteousness we can have no evidence of our Justification, nor well grounded hope of Salvation : For without Holiness no Man shall see the Lord ; Heb. 12. 14. None can be Vessels of Glory but such as are first seasoned with Grace, 1 Cor. 6. 9. Know ye not saith the Apostle, that the unrighteous shall not inherit the Kingdom of God. Be not therefore deceived: As if he had said, It is a certain truth, that such as live impenitently in the wilful practise of any known sin, or in the wilful neglect of any known duty, though they may flatter themselves with an hope of Salvation, yet will fall short thereof. So that however we exclude works from the act of justifying, yet we necessarily requier them in the person justified. Whilst we disclaim a righteousness of works, establish the works of righteousness.

Two things Christians should resolve upon.

1. To abound in the works of Holiness, as they would have done, if those must have been their Righteousness.
2. Yet to rest as wholly on the Righteousness of Christ, as if they had never done good works in their lives.

35. Quest. What is Adoption ?

Ans. Adoption is a Act of God's free Grace, whereby we are not only accounted, but taken into the number, and invested with all the privileges of the Children of God.

Explic. In this Answer is set forth,

I. *The Author of our Adoption* ; namely, God the Father of our Lord Jesus Christ ; who is pleased in and for his Son Jesus Christ, to make all those that are justified, partakers of the Grace of Adoption.

II. *The moving cause thereof*, which is the free Grace of God, or the good pleasure of his Will ; as the Apostle expresseth

presseth, *Ephes. 1. 5.* This and this alone, was that which moved God to send Christ out of his own bosom, to take our Nature upon him, that so he might become a Son of Man, thereby to make us Sons of God.

III. *The Nature of this Adoption*, which consisteth in two branches.

1. *In taking us into the number, and giving us the relation of the Children of God, who are by nature Children of Wrath.* O, what a strange change is hereby made !Whereas before we were the Children of the Devil, now we are the Children of God.

2. *God's adopting stands in giving us a right to all the privileges of his Children.* As God will not be put off with the bare Title of *Father*, so neither will he put us off with the bare Title of his *Children*. The Children of God are privileged persons: They are the Children of his care, the Children of his love and delight; they have the freedom of Children, the protection of Children, and every one of them a Child's Portion.

Applic. 1. Learn the Duty of Children :

First. *Disgrace not your high privilege by a vain and vile conversation.* It is very unworthy the Child of a Prince to go in rags and tatters, to be a Companion with Rogues and Beggars. Surely a sinful, sensual life is as unworthy, and much more unworthy a Child of God. O you that are the Children of the Most High, live more Noble, and Honourable Lives. Be humble, but be not base ; walk worthy the Lord to all pleasing.

Secondly, *Give God the Honour of your Father*, *Mal. 1. 6.* Honour your Father.

1. *By loveing God as your Father.*
2. *By obeying him as your Father.*
3. *By trusting upon him.*
4. *By submitting to his Correction.*
5. *By committing your selves to his Protection.*
6. *By being content with his Provision.*

36. *Quest. What is Sanctification ?*

Ans. Sanctification is a Work of God's Free Grace whereby we are renewed throughout according to the Image of God, in Holiness and Righteousness ;

and are enabled to die to Sin, and to live unto Righteousness.

Explic. In this Answer there are six things chiefly to be explained.

I. *The principal Author of our Sanctification, is God.* As he alone justifieth us, freeing us from the guilt and punishment of sin, so he only sanctifieth us; delivering us from the power and dominion of sin.

II. *The moving cause of our Sanctification is, the free Grace of God.* It is free Grace that makes the difference between a Saint and a Sinner.

III. *The manner how we are sanctified; namely, By the Spirit's renewing us.* For the better understanding whereof, we are to know, that upon our closing with Jesus Christ by Faith, we are united unto him, and so made members of his Mystical Body; whereupon we do participate both of his Death and Resurrection. By vertue of his Death our Sins are mortified, and our Corruptions crucified together with him. And, by vertue of his Resurrection, there is a quickning power derived unto us, whereby we are revived and raised up from the death of sin, to holiness and newness of life; and so we become new Men, renewed by the Spirit of God.

IV. *The extent of our Renovation, how far we are renewed; which is through the whole man, through all the faculties of the soul, and members of the body,* In our outward conversation we walk Antipodes to our former course of life: there is now a spirit of holiness working within, and breathing without in sanctified discourses and ways.

But though we are renewed in the whole man, yet are we not wholly renewed; Sanctification, as to its degrees, begins low, but rises higher and higher daily. Though we are renewed throughout in all parts, yet in this life we are renewed but in part and imperfectly, till hereafter; When that which is perfect is come, then that which is in part shall be done away; 1 Cor. 13. 10.

V. *The pattern after which we are renewed, is the image of God; in which Man was at first created, being then endowed with true knowledge, holiness and righteousness; which Image was fearfully defaced by the Fall of our First Parents:*
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not in our *Sanctification* is in some measure renewed by the *Holy Ghost*; Tit. 3. 5.

VI. *The exercise of Sanctification, or the parts wherein it consisteth.*

First, *In dying unto sin.* Then we die unto sin, when the power of our corruptions is weakned and subdued in us more and more. Sin is not utterly destroyed, so long as we live in these earthly Tabernacles; yet it is in believers mortally wounded: so as it looses its vigour, power, strength, and languishes more and more.

Secondly, *In living unto righteousness, or in rising from the death of sin, to holiness and newness of life.* So soon as a Christian is ingrafted into Christ by a true and lively faith, and so united unto him, he receiveth virtue from Christ, both to mortifie the power of his lust, and to quicken his dead soul; raising him from the death of sin, to the life of Grace, which consisteth in the practice of true holiness and righteousness.

Applic. The Use that I shall make of this, shall be to press on to those two great Duties, which are the parts of *Sanctification*; namely, *Mortification* and *Vivification*.

I. *Mortifie your sin.* He that is the most mortified Christian is the most sanctified Christian. But how shall we mortifie sin? I answer,

1. *Break off your league with sin.* He that ceaseth to be friends with sin, though he hath pride and covetousness, and other lusts still within him, and working and warring in his members, yet he is no friend to any of them. He that takes every lust for an enemy, and is an enemy against it, that groans under it, and feels it as a thorn and a briar, as his wound or disease, and can have no rest in his spirit, till it be subdued; this poor soul hath gotten something towards the mortification of his sin. Would you have sin die? then become its mortal enemy.

2. *Cut down the main branches of sin;* those special particular lust that you are most troubled with. Mark what special lusts they be that prevail most over thee, as Pride, or Covetousness, or Envy, &c. and let thy hand be chiefly against these.

3. *Shake off all thy evil fruits.* Cease from the practice of sin. The ceasing from the acts of sin will by degrees deaden its evil habits. Do not say, It's vain for me to think of men-

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ing my practice, till God mend my heart. Live a better life, and that will help towards the getting you a better heart. Wilt thou go on in thy Drunkenness, or Lying and Swearing, or thy Covetous Practices, till thine heart be changed? When dost thou ever think thine heart will be changed, if thou wilt not change thy way?

Look forth into thy life, and see what evil practices thou canst find. *Look into thy dealings with men*, and see what unrighteousness, or unmercifulness, or unfaithfulness thou canst find there. *Look into thy dealings with God*; look into thy praying, and hearing; and all thy holy Duties, and see what formality, what hypocrisy thou canst find in them. *Look to thine eyes, thy tongue, thine ears, and all thy members*; and consider the several evils of them. And whatever evils thou findest thy self guilty of, away with them, allow not thy self once more in any of thine evil doings. Say to all thine iniquities, root and branch, I must rid me of you all. This is the way to mortification.

II. For the other part of Sanctification, namely, *Vivification*; be exhorted to live unto Righteousness, cease from a sinful, and give your selves to an holy life. Both are joynd together, *Isa. 1. 16, 17. Cease to do evil, learn to do well*; *2 Cor. 7. 1. Let us cleanse our selves from all filthiness both of flesh and spirit; perfecting holiness in the fear of God.* It will not suffice you, that you be not vicious, you must be holy in all manner of conversation. Do not only put an end to a loose, and lewd life, but fall upon the practice of an holy and godly life. Live a life of faith, a life of love, a life of holy fear. Live an humble, meek, patient, self denying, heavenly, fruitful life. This is to be sanctified throughout, and *this is the Will of God, even your (total) sanctification*, *1 Thes. 4. 3.*

37. Quest. *What are the Blessings which usually accompany God's justified, adopted, and sanctified Ones?*

Ans. Peace of Conscience, Joy in the holy Ghost, and increase of Grace.

Explic. Here are in this Answer the Riches of the Saints, which belong unto them, even in this state of their poverty and imperfection in this life; expressed in three particulars:

I. Peace

I. *Peace of Conscience.* Rom. 5. 1. *Being justified by faith, we have peace with God :* And walking uprightly according to the truth of the Gospel, we have peace of Conscience ; 2 Cor. 1. 12.

That we may have sound Peace of Conscience, our Conscience must be ,

1. *A purged Conscience*, purged with the blood of Christ.

2. *A tender Conscience*, that is startled at the smallest sin, and at the neglect of the smallest duty. A loose Conscience may speak peace, but it is no sound peace.

3. *A clear Conscience*, a conscience without guile and without guilt of any allowed unrepented sin.

Isa. 57. 21. There is no peace saith God, to the wicked. They may seem to others, and to themselves, to have peace ; but it is a false and feigned Peace, and no true Peace. As *Jehus* said to *Jehoram*, 2 King. 9. 22. *What peace so long as the whoredoms of thy Mother Jezabel and her witchcrafts are so many ?* So God will say to the Wicked, *What peace, so long as you allow your selves in your iniquities ?* God will speak no peace to such. And if Conscience says, *It is peace ;* and God says, *It is no peace ;* such peace of Conscience is worse then horreur of Conscience.

II. *Joy in the Holy Ghost*, is a nother blessing which usually accompanieth God's justified, adopted & sanctified ones, and is proper to them alone.

That Prayer of the Appostle. *Rom. 15. 13. belongs only to them. The God of hope fill you with all joy and peace in believing.*

I know it is the conceit of worldly carnal men, that there is no joy to be found in the ways of Godliness ; whereas in truth it is clean contrary ; there is no true joy to be found out of the ways of Godliness : and no man can experience any solid joy, until he be sincerely religious

And whereas some are ready to object and say, that none live such sad and uncomfortable lives as Professors of Religion. To such I answer, it is not their Religion and Godliness that makes them so sad, but rather their apprehension of the small measure thereof ; because they are not so holy as they should be, and desire to be.

III. *Increase of Grace is another blessing.* As it is the duty of every Believer, so it is his property and practice to grow
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and increase in Grace. For true grace is of a growing nature, it increaseth from very small beginnings to a great height; The reason thereof is, Because Grace is not perfect at the first, and therefore there must be a growing, till we come to the highest pitch. And truly, Grace is of so sweet and desirable a nature, that he who hath once tasted of the sweetness of it, cannot but desire more. *And blessed are they that hunger and thirst after more righteousness, for they shall be filled; Matth. 5. 6.*

Many, I know, are apt to complain, that they do not grow in Grace, but rather stand at a stay, if not go backward. Take heed it be not so indeed with thee, for that is very sad: But take notice,

1. *That a Man may grow in Grace though he discern it not, because this Spiritual Growth in the most is by insensible degrees.*

2. *Christians are not always competent Judges of their own estate and growth in Grace.* Sometimes they think better of themselves than in truth they are. At other times, as in times of Temptation and Spiritual Desertion, they conclude worse of themselves than indeed their case deserveth; which cometh to pass partly, *Through their Spiritual Poverty*; which maketh them to undervalue that good which is in them, and thereupon to take up low and mean thoughts of themselves.

And partly, *through their earnest eager desire after a greater measure of Grace*, which keeps them from discerning their growth therein. As the eager desire of some men after Riches makes them think themselves poor, so the vehement longings of some Christians after a greater measure of Grace makes them to conclude, that they rather stand at a stay, then make any progress therein.

Applic. 1. *Count not upon the possession of these choice blessings, without thy faithfulness in thy duty, and watchfulness against sin*: There can be no securing thy peace and joy, but upon thy faithfulness in the Covenant of thy God, If that Grace thou hast do not hold thee close to the practice of godliness, it is a sign it is not that Grace, that true Grace, which will yield thee Peace and Joy; *Acts 9. 31.* It is said of the Primitive Saints, *That they walked in the fear of the Lord, and in the comfort of the Holy Ghost*; Because they walked in the fear of the Lord, therefore they found comfort, peace and

and joy. And certainly, one special reason why so many Christians complain of the want of comfort, is their careles walking, and loose conversation.

2. *Use of Directions*; What a Christian should do, when he cannot feel and find in himself those blessings of peace with God, and joy in the Holy Ghost, flowing from his justification.

1. *Examine whether thou art not guilty of some heinous sin* for which thou hast not yet been thoroughly humbled.

2. *Examine whether thou art not more careless and remiss in the exercise of Religion than formerly.*

3. *Bewail this thy present state*; take up a lamentation, and say, *Woe and alas, how sad is my condition, sitting in darkness, and have no light, no spark of comfort, no assurance of God's love to me!* Thus make thy Closet a place of mourning; and know, that the mourning of thy Soul will cause the yearning of Gods Bowels towards thee; so that he will not long withhold comfort from thee.

4. *Be not always poring upon thy sins and spiritual wants.* But as with one eye thou lookest upon thy sins, with the other eye look up unto Jesus Christ; consider his perfect Righteousness, and all-sufficient Sacrifice, whereby he is able to save to the utmost from all thy sins. The truth is, one special reason why so many Christians walk so uncomfortably, are so full of fears and doubts concerning their spiritual estate and future happiness, is their too much poring upon their sins and spiritual wants, and seldom eyeing of Christ. 'Tis true, there is a fault mostly on the other hand, we ordinarily look too little, rather than too much, on our sins; but yet must we not so pore upon them, as thereby be kept from looking up unto Christ; for such a sight of sin must needs be sinful.

38 Quest. *What are the things required on our parts for the obtaining Eternal Life and Salvation?*

Ans. The things required on our part for the obtaining Eternal Life and Salvation, are Faith in

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Christ,

Christ, Repentance unto Life, with a Conscienceable use of God's Ordinances.

39. Quest. *What is Faith in Christ ?*

Ans. Faith in Christ is a Saving Grace, whereby we receive Christ in all his Offices, as our Priest, Prophet and King, and rest upon him alone for Salvation.

Explic. In this Answer Faith is set forth.

1. By the general nature of it, *It is a saving Grace.*

2. By the Object of it, which is *Christ.*

3. By the Acts, which are two.

1. *A receiving of Christ* which is amplified by the manner, how Christ is to be received; namely, *In all his Offices.*

2. *A resting upon him alone for Salvation.*

1. For the general Nature of Faith, it is expressed in these words, *Faith is a saving Grace.*

II. The Object of Saving Faith is here said to be *Christ*, who indeed is the most immediate and principal Object, thereof; it being the proper work of Faith to apprehend and apply Christ and his Merits: whereupon it is commonly called, *Faith in Christ.*

III. In the next place, followeth the *Acts of Saving Faith.*

The first whereof is, *To receive Jesus Christ*, which is the same as to lay hold on Christ, or to embrace him: which words imply one and the same thing.

But *receiving Christ* is the very expression of the Holy Ghost, *Joh. 1. 12. As many as receive him, to them gave he power to become the Sons of God, even to them that believe.* The later clause of *believing* is added as an explication of the former clause of *receiving Christ*, to shew what is meant by *receiving Christ*; namely, *a believing on him*: which two are very fitly joyned together. *Believing* is added to *Receiving*, to shew what is meant by *Receiving Christ*: and *Receiving* is joyned with *Believing*, to shew what kind of Faith it is
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whereby Christ becomes ours; it is such a Faith whereby we accept of, and receive Christ, with the benefits of his Death and Passion.

This act of Faith is amplified, *by the manner how Christ is to be received*, namely, *In all his Offices*, as *Priest*, *Prophet* and *King*: and so he must be received by us, not only as our *Priest*, to satisfy for us, and make intercession for us; but likewise, as our *Prophet*, to be taught and instructed by him; yea, and as our *King*, to be ruled and governed by him. We must be as willing to cast our selves at the feet of Christ, *in subjection to him*; as into the Arms of Christ, *for salvation from him*.

V. *The second Act of Faith is, to rest upon Christ for salvation.* This Act of Faith, *in resting upon Christ*, we find expressed in the Scripture by sundry Phrases; as by *trusting in God*, Job 13. 15. and *trusting in Christ*, Ephes. 1. 12. By *relying on God*, 2 Chron. 16. 8. As also by *leaning on Christ*, Cant. 8. 5. All these Phrases are *Synonima's*, expressing the same thing in divers words.

In the last place it followeth, *our resting upon Christ ALONE, for salvation.* Not upon any other person or thing, either besides Christ, or together with Christ, but *upon him alone*.

Applic. 1. *Mistake not the Nature of Faith*: Some take it to be nothing else but a believing, or confident perswasion, that they shall be saved by Christ; but this is not true Faith: For first, *There may be such a perswasion where there is no faith.* How many ignorant miserable souls are there, who are confident Christ died for them, and they shall be saved through him; who yet know not the Lord! Secondly, *There may be true Faith, where there wants this perswasion.* Many a poor believer, that receives and rests upon Christ, is yet full of fears that he shall be damned.

2. *Rest not short of true saving Faith.* Now, to help you to believe, observe these directions.

I. *Consider the encouragements Christ hath given us to believe in him, and to come to him.*

1. *He came down from heaven to earth, on purpose that he might save those that come unto God by him.*

2. *When Christ was upon earth, he rejected none who came*

unto him for the cure of their bodily Distempers : Though the end of his coming was not so much to cure men's bodies as their souls. How then can we imagine that he will reject any, who come unto him for the salvation of their souls ? Never did any sincerely go unto Christ, who found not acceptance from him ; *Joh. 6. 37. He that cometh unto me (saith Christ) I will in no wise cast out.*

3. *It is the Command of God, that we should believe in his Son Jesus Christ,* 1 Joh. 3. 23. *This is his Commandment, that we should believe on the name of his Son Jesus Christ.* Now the Command of God should out-weight and prevail against all other commands of Satan, or the carnal reasonings of our own hearts ; it should swallow up all discourageing fears and doubts.

4. *Christ several ways declareth his willingness to receive all poor sinners, who will goe unto him, and by faith cast themselves into his arms.*

First, *By his many gracious invitations to all poor sinners, who are but sensible of their sins, and desire to partake of the benefits of his redemption, to come unto him ; as Matth. 11. 28. Joh. 3. 37.*

Secondly, *By sending his Ambassadors to intreat and beseech poor sinners to come in, and be reconciled to him ? as 2 Cor. 5. 20, We are Ambassadors for Christ, as though God did beseech you by us : What an expression of incomprehensible free love is this !*

5. *The Scripture holdeth forth mercy to the worst sinners :*

1. *By affirming, that Jesus Christ came to save the chief of sinners ; 1 Tim. 1. 15.*

2. *By recording the Conversion of most heinous sinners ; as of Manasseh, Paul, Mary Magdalen, and of others ; who though their sins were of a scarlet die, yet were they washed clean by the blood of Jesus Christ.*

II. *Give diligent attention unto the Ministry of the Word, which is the ordinary means ordained by God for the working of faith in our hearts ; Rom. 10. 17. Faith cometh by hearing.*

III. *Being convinced that there is no way of salvation, but only be going out of our selves unto Christ, by disclaiming all our own righteousness, and resting upon his perfect righteousness*
ad-;

adventure thy soul upon Christ, cast thy self into his arms, saying with Job, chap. 13. 15. Though he slay me, yet will I put my trust in him ; which is as great a measure of faith, as many sincere Christians do here attain unto.

V. *To these add Prayer, which is not only a special means, but that which sanctifieth all other means; making them effectual to the ends for which we use them. Oh therefore be not wanting to thy self therein, but ask and ask again, that whatsoever he deny thee, he would vouchsafe unto thee a true saving faith in Jesus Christ.*

40. *Quest. What is true Repentance ?*

Ans. True Repentance is a Saving Grace, whereby a sinner turneth from his sins, and returns to God ; with full purpose of heart, and sincere endeavour to walk in newness of life.

Explic. In this Answer are contained,

I. *The general nature of Repentance :* It is a *Saving Grace*. It is said to be a *Grace*, because it is a gift freely given of God, wrought in us by his Holy Spirit. And it is a *Saving Grace*, because it tends and ends in the salvation of souls.

II. *The Parts of Repentance are two :*

1. *Aversion from sin.* 2. *Conversion to God.* Which are expressed by those Phrases of *Turning from sin*, and *Returning to God*. And indeed, the formality of Repentance consisteth in our turning from sin, and returning unto God, from whom we have gone astray.

III. In the next place, follow the manifestations, and real evidence of true repentance ; which are two.

First, *A full purpose and resolution of heart to obey the Lord, and not to return to our sins.*

Secondly, *A sincere endeavour both to turn from sin, and to walk in newness of life.* Those purposes are false and deceitful, which do not bring forth suitable practices ; namely, a serious endeavour to execute and perform the holy decrees and resolutions of our souls. A sincere penitent is a resolved person, and by his holy endeavours bears witness to the sincerity of his resolutions.

Before I come to the Application, for the fuller clearing

this Grace of Repentance, I shall shew you the ordinary Preparatories thereunto; which are four.

1. *Sense of Sin.* 2. *Apprehension of the Mercy of God in Christ.* 3. *Grief for Sin.* 4. *Hatred of Sin.*

1. *Sense of Sin.* The Lord, in preparing the heart of a sinner for the great work of Repentance, doth make him sensible of his sins, and miserable condition by reason of them.

Secondly, *Another preparatory to true repentance is grief for sin.* Godly sorrow, saith the Apostle, *worketh repentance unto salvation, not to be repented of*; 2 Cor. 7. 10. Godly sorrow is, when we grieve for our sins, not so much out of a servile fear of punishment, from which Christ hath freed us by his death; but because we have offended so good a God, so bountiful a Lord and Master.

This godly sorrow is not repentance, but works repentance, and makes way for it. As no Woman is ordinarily delivered of a child without some throws, so no man is ordinarily converted without some grief for his sins. Yet are not all true penitents grieved in a like measure; some have gentle fits, and others are more deeply affected with an apprehension of their sins; happily because they have been more gross and scandalous sinners. Thus *Paul*, having been a Persecutor of the Saints and People of God, was more deeply humbled than the rest of the Apostles; *Act*, 9. 9.

Hence it is, that such who have had their Education under Pious Parents or Governors, and thereupon free from hainous sins, do not usually feel those bitter throws in their conversion as others have felt.

Let none therefore question the truth of their repentance, because they have not been so deeply humbled as some others: For it matters not how deely thou hast been wounded, but how soundly thou art cured. The sufficiency of things is to be judged by the answerableness to their use and end. If thy sorrow for sin hath brought thee to God, it is sufficient to evidence it self to be true Godly sorrow. If God hath dealt more tenderly and gently with thee than with others, thou hast no cause to complain, but to bless God for his kindness to thee.

And whereas some question the truth of their sorrow for sin for want of tears.

1. *Let such know, that tears are no certain rule whereby to judge*

judge the truth of our grief; in regard there may be true grief where there are no tears: the heart may bleed, when the eye cannot weep; and there may be many tears, where the heart is not deedly touched.

2. *Some men's bodies are of so dry a constitution, that they are unapt to weep for any thing*; and then, no marvel that they cannot weep for sin.

But if thou canst weep for outward losses and crosses, and not for thy sins, thou hast cause to complain more of the hardness and corruption of thine heart, than of the constitution of thy body.

If this be thy case, then take this advice, when thou findest thine heart affected, and thine eyes dropping tears for some outward loss or cross, then take that time seriously to meditate of thy sins, and turn the stream of thy tears upon them; that so they may run in the right channel.

Applic. 1. Speedily get this Grace of Repentance: which that you may obtain,

1. *Set up the duty of Examination*, search into thine own heart, call to mind as many of thy sins as possible thou canst; together with their aggravating circumstances. This Direction the Prophet *David* hath left upon Record with a *Probatum est*: *I thought on my ways, and turned my feet unto thy testimonies*; Psal. 119. 59.

2. *Frequently attend unto the Ministry of the Word*, being a special means appointed by God to bring us to repentance.

3. *Repentance being the gift of God, be earnest with him in Prayer, that he would bestow it upon thee.* In thy prayers,

First, *Make an humble confession of thy sins*: Bewail, as thine Original Corruption, so the manifold transgressions of thy life. And then, with the *Publican*, smite thy Breast and say, *Lord be merciful to me a sinner.* And beg of God, that he would work in thee that true godly sorrow, which worketh repentance never to be repented of. To that end, beseech him, so to smite that rocky heart of thine, that out of it may flow streams of unfained sorrow: that he would turn thine heart from the love of all sin, unto himself; that thou maist give up thy self sincerely and intirely unto him, to serve and please him in holiness and righteousness all the days of thy life.

4. *Seriously meditate as on the certainty of the day of Judgment, so on the uncertainty of the time thereof.* Yea, make it thy business, by faith, often to relize that day unto thy self. I know not a more powerful means to awaken and stir up secure sinners speedily to turn from their sins unto God, than seriously to contemplate of that Dreadful Day, when a strict account must be given of all our thoughts, words and actions.

II. Secondly, *Let us not content our selves with the first, or initial repentance*, as Divines call it; *but let us frequently renew our repentance.* for the better understanding hereof, take notice of a twofold repentance.

1. *The initial, or first repentance*, which was at our first conversion; when we first came to a sight and sense of our sins. and were savingly brought to God.

This Initial Repentance, which is the first saving change that is wrought upon us, being the same with Conversion, must have (as hath been in part already hinted) these four things in it. There must be,

1. *A Change of our Judgments.* A true penitent begins here, he is brought to a right judgment, he seriously judges it his best course to turn to the Lord.

2. *A change of the counsels of the heart.* A penitent not only changes his Counsellors, but he changes the matters of his counsels. He consults not with Flesh and Blood, nor are his counsels about carnal things. But what must I do to be saved? How must I get into Christ? These and such like, are the main consultations and enquiries of his soul.

3. *A change of the purposes of the heart.* The penitent soul comes to this resolve; Well, through the Grace of God, I will be the Lords, I am determined that I will keep his Statutes. No longer will I be a servant of sin, or of the World; henceforth I will be for God, for Holiness, and for Heaven. This purpose and resolution is the first saving act in conversion (provided it be deep and fixed) this is the Will's closing with God.

4. *A change of the practice*, when the penitent doth actually joyn himself to the Lord, and walk in his holy ways. This last, the change of the practice, is that which proves the change of the purpose to be sincere.

These four things, this change of the Judgment, of the
Cour-

Counsels of the heart, of the Purposes of the heart, and of the practises, are all comprehended in initial repentance, and are every one of them to be found in every sincere Convert. O let it be carefully considered, and make these things the matter of your Self-examination; lest you be damnably mistaken in Repentance, and judge your selves to be Converts, when you are nothing so; and so perish everlastingly. Luk. 13.

3. *Except ye repent, and thus repent, ye shall all perish.*

2. *The renewed, or continued repentance, is the continuation of the first in the whole course of our lives.*

This renewed repentance is likewise twofold. It is either, *ordinary or extraordinary.*

The ordinary renewed repentance, in the preparatives, parts, and effects of it, as before described, is that which we ought daily to exercise: Since we daily renew our sins and transgressions against God, we must daily renew our repentance.

The extraordinary renewed repentance is that which we ought to perform upon special occasions, as after we have grossly fallen, when under great afflictions, before the Sacrament, on days of Humiliation, &c.

41. *Quest. Which are the Ordinances Christ hath appointed for the furthering our Salvation?*

An. The Special Ordinances Christ hath appointed for the furthering our Salvation, are, The Word, Sacraments and Prayer.

42. *Quest. How doth the Word become effectual to our Salvation?*

Ans. The Word becometh effectual to our Salvation; as by bringing sinners to a sight and sense of their miserable condition, and turning them from their sins unto God; so by perfecting the Work of Grace begun in the Saints.

Explic. For the Explication of this Answer, I shall clear four things.

I. In what manner the Word is made effectual to salvation

1. *By.*

1. *By the reading of it.* 2. *By the preaching of it.*

II. To whom the Word, and the Ministry thereof is made effectual; namely, both *To Sinners*, and *To Saints*.

III. How the Word is made effectual to the salvation of sinners.

1. *By bringing them to a sight and sense of their miserable condition.*

2. *By turning them from their sins unto God.*

IV. How the Word is made effectual to Saints; namely, *By perfecting the Work of Grace begun in them.*

I. For the first, *The Word is made effectual to salvation, sometimes by the reading of it.* History tells us, that *Finnius* was converted by reading the first Chapter of *St. John's Gospel*. And *Augustine*, by reading the 13th Chapter of the Epistle to the *Romans*. And very many others have found the reading the Scriptures effectual to their Salvation. Whereupon our Saviour exhorteth all to search the Scriptures; *Joh. 5. 39.*

Secondly, *The Word is made effectual more especially by the preaching of it*, In that thereby it works more upon the affections, and also leaves a deeper impression on the mind of a man.

III. *The Ministry of the Word is made effectual to Sinners:*

First, *By bringing them to a lively sight and deep sence of their sins, and their miserable condition by reason of them.*

Secondly, *By turning them from their sins unto God*, which cometh to pass, partly, *By Preaching the Law*, and partly, *By Preaching the Gospel.*

First, *The Law discovers unto sinners their manifold transgressions*, shewing them both the nature and danger of them, and their miserable condition into which they are thereby plunged, and an utter impossibility to escape of themselves; whereby they receive the sentence of death in themselves.

Secondly, *Then cometh the Gospel, that message of Reconciliation, which discovers a Remedy*; whereby poor sinners may be delivered out of the snares of the Devil, and be freed from the curse of the Law, and brought into favour with God, and accepted by him, by their closing with Jesus Christ, upon the terms of the Gospel.

IV. *As*

IV. *As the Ministry of the Word is made effectual to Sinners, by convincing and converting them, so to Saints, by perfecting the work of Grace begun in them; Acts 20. 32. It is able to build them up, and to perfect the work of Grace begun in them.*

Applic. 1. Seeing the Ministry of the Word is so many ways effectual to our Spiritual advantage, the first Use may be, *To Reprove a number of Prophan Persons in these days, who with open mouth cry out against the Ministry of the Word, and the frequent Preaching thereof.* And that they may have some pretence for their Prophaneness, they cry out for more Praying, and less Preaching. But it cannot be for love to Prayer, that they call for more Praying, seeing they add, less Preaching: For if in truth they took delight in calling upon God, they could not also but take delight in hearing God speak to them.

2. *Be constant in the use of Gods Ordinances, neglect no opportunity of enjoying them.* For ought thou knowest, that time thou wittingly and needlessly absentest thy self from any of God's Ordinances, might have been a time of mercy to thy Soul, which thou hast lost, and mayst never meet with the like again.

43. *Quest. How may we profit by our reading and hearing the Word?*

Ans. We may profit by our reading and hearing the Word, As by preparing our selves, so by giving diligent Attention thereunto; receiving it with faith and love, treasuring it up in our hearts, and practising it in our lives.

Explic. In this Answer, our profiting by the Word, is affirmed to be furthered by these means.

1. By preparing our selves thereunto.
2. By giving our diligent attention unto it.
3. By receiving it with faith and love.
4. By treasuring it up in our hearts.
5. By practising it in our lives.

I. *By a due preparation thereunto.* That thou mayst be duly prepared.

1. *Pos.*

1. *Posses thine heart with an awe of Gods Majesty, that thou mayst say as Jacob ; Gen, 28. 17. How dreadful is this place ! this is no other but the House of God.*

2. *Have recourse unto God by Prayer, and that First, For the Minister, that a Door of Utterance may be given unto him, that he may Preach the Word truly, sincerely, powerfully, and profitably. Secondly, For thy self, That God would give thee not only attention to harken, but likewise understanding to conceive, wisdom to apply, memory to retain, faith to believe, and grace to practice what thou shalt hear.*

3. *Go with an heart ready to receive and embrace every truth that God shall teach thee.*

4. *As thou art going, seriously consider whether thou art going : Not to a Market, but to the house of God, where God himself is present to behold thee, and where God himself speaketh by the mouth of the Minister.*

5. *Lay a side all worldly cares and thoughts , which may distract thy mind in hearing the Word, and so choaking this heavenly seed, make it fruitless.*

II. *That the Word may be heard with spiritual advantage, all diligent attention must be given thereunto ; so as not a word that is delivered should be carelessly lost.*

Our attention hath three enemies which we must carefully avoid, and against which we must watch.

The first is, *Straying thoughts*, roving after worldly matters. The second is, *A wandering Eye*, rolling up and down from one object to another. The third is, *A careless sleeping* in the time of publick Exercises.

Let sleepers know, that the Devil sleeps not; but is wakeful and watchful to take their souls napping, and if possible, to carry them to Hell. It will be therefore our wisdom to strive against it by standing up, and rousing up our selves; yea, to pray to God for help and strength against all drowsiness of body, And if we find our selves apt to sleep after meals, it is better at such times to eat the less, or to sleep a little at home before we go to the publick, which may be a good means to prevent our sleeping there.

III. *The Word must be received with Faith*, believing and applying those things which we hear.

1. *When as a truth it is believed.*

2. *When*

2. *When it is applied as a truth that concerns thy self in particular.* As for instance, If the Minister hath spoken against any sin, to which thy Conscience cryeth guilty, make Application thereof unto thy self; and say, The Lord this day called upon me to humble my soul for such a sin, and to resolve against it for the time to come; and, God's Grace assisting me, so I will. In like manner, if the Minister hath pressed any special duty that appertains unto thee, apply that duty unto thy self, and bring it home unto thine own soul; saying, The Lord hath this day called upon me by the voice of his Minister, to be more careful in sanctifying the Lord's Day, or to be more constant in secret Prayer in my Closet, or in private Prayer with my Family; and, God's Grace assisting me, so I will. The truth is, in this Application of sins and duties, consisteth the very life of hearing.

IV. *The duties to be performed by us after reading or hearing, are chiefly two; That we lay it up in our hearts, and practice it in our lives.*

Jam. 1. 22. *Be ye doers of the Word, and not hearers only, deceiving your own selves;* implying, that all our hearing of Sermons is but a deceiving our own souls, if we be not doers thereof; if we practice not what we hear.

Applic. *Seeing practice is made the end of hearing, far be it from any of us to flatter our selves into a good opinion and conceit of our present condition, Barely upon our frequent hearing of Sermons.* It is good to be hearers of the Word, because this is the means to bring us to be doers; but beware that thou satisfie not thy self with bare hearing. Hear that thou mayst do, but let not thine hearing serve thee instead of doing.

44. Quest *How do the Sacraments further our Salvation?*

Ans. The Sacraments do further our Salvation through our receiving them by Faith.

45. Quest. *What is a Sacrament?*

Ans. A Sacrament is a Divine Ordinance, wherein by outward signs and rites, Christ and his benefits are sealed up unto Believers.

Ex.

Explic. I. The general nature of a Sacrament is set forth by this Phrase, *It is a divine Ordinance*, being instituted by Christ.

II. The parts of a Sacrament are two :

1. *The outward signs, with their Rites instituted by Christ.*
2. *The spiritual things signified by them.*

Both these must necessarily concur to make a Sacrament: For, without an outward sign, there is not a shew of a Sacrament, and without the spiritual things signified, there can be nothing but a shew : But both joyned together, make up the full matter of a Sacrament.

Applic. Sacraments being Holy Ordinances instituted by Christ, they ought to be used reverently and religiously ; not for fashion, custom, or only for the Laws of men, but in Obedience to Christ and his institution. He that is the Institutor of Sacraments, 'tis his Authority that doth bind us, and must bring us to the use of them-

46. Quest. *How many Sacraments are there ?*

Ans. There are only two Sacraments ; Baptism, and the Lords Supper.

47. Quest. *What is Baptism.*

Ans. Baptism is a Sacrament, wherein by Water applied to the Body, in the Name of the *Father*, the *Son*, and the *Holy Ghost*, our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our Engagement to be his faithful Servants, are sealed up unto us.

Here Baptism is set forth,

1. By the general Notion of it, *It is a Sacrament.*
2. By the outward Sign and Right used therein, The outward Sign is *Water*, the rite used therein is *Washing*.
3. By the form of Words used in the Administration thereof ; viz. *To baptize in the name of the Father, the Son, and of the Holy Ghost.*
4. By the things signified and sealed on God's part ; which are two.

1. *Our ingrafting into Christ.* 2. *Our partaking of the benefits of the covenant of Grace.*

5. By the thing sealed on our part; namely, *Our Engagement to be God's faithful Servants.* Of these in their order.

I. *Baptism is a Sacrament*, that is, it is a Seal added to the Covenant of Grace, for the strengthening of our faith in the firm expectation of the good things promised therein.

II. *The outward sign in Baptism is water*, plain and common Water, such as are in Springs, Brooks, Rivers, Wells, Ponds, or such like places. Such Water of old was used; *Matth. 3. 6, John 3. 23.*

By *Water in Baptism, Christ himself*, who is the substance and thing signified in every Sacrament, is in the general set forth; but in particular, the *Blood of Christ.*

Secondly, *The outward Rite in Baptism is Washing, or applying of Water to the Body*; which may be done divers ways; as by dipping the person baptized into the water, or by pouring or sprinkling water on the face. Dipping of the person into the water is not necessary, but Baptism is rightly administered by pouring or sprinkling water upon the Person.

Though in hot Countries it might be the antient custom of baptizing, to dip the Body into the Water; yet now, especially in these cold Countries, the Right of Sprinkling is generally used: Yee, Sprinkling doth best accord at that sprinkling of Water under the Law, whereby such as were unclean were cleansed, *Numb. 19. 13, 18.* And with the mystical manner of cleansing us from sin, oft mentioned in Scripture under this Metaphor of *Sprinkling, Ezek. 36. 25. Heb. 9. 13.*

This Rite of *Washing the Party Baptized with water* doth signifie the washing and cleansing of the Soul from the guilt and filth of sin, by the blood of Christ, applied by the Spirit of God,

III. The Form of Words to be used in the Administration of Baptism is, *In the Name of the Father, of the Son, and of the Holy Ghost.* This Form is to express, that it hath, ever since the first Institution thereof, been by Orthodox Christians retained in the Administration of Baptism.

VI. The things *signified and sealed on God's part in Baptism.* are,

1. *Our*

1. *Our ingrafting into Christ.*

2. *Our partaking of the benefits of the Covenant of Grace.*

1. *By the Sacrament of Baptism we are ingrafted into Christ, and made members of his body ; that is, visibly by the outward administration, and spiritually by faith : As we are outwardly initiated and admitted by the Congregation as Members of the visible Church ; so by the Work of the Spirit, we are really and spiritually joyned to the Lord.*

It doth seal unto us our *Ingrafting into Christ*. As *Circumcision* was, so *Baptism* is a seal of the righteousness of faith, and of the promises of God touching justification, remission, regeneration, adoption and salvation. We find the Scripture in several places attributeth these spiritual blessings to the Ordinance of Baptism, as *Acts* 2. 38. *Tit.* 3. 5. But it is observed by learned Expositors, that in those and such like places, the Scripture speaketh of Baptism, as it comprehendeth both the Baptism of Water, and the Baptism of the Spirit.

V. Baptism doth seal unto us the blessings which God hath promised in the Covenant of Grace ; and also seal our engagement unto God, to be his faithful servants. As God, in and by the Ordinance of Baptism, doth strengthen our Faith, by sealing to his part of the Covenant, thereby giving us assurance of his faithfulness therein ; so the parties baptized do seal and engage the Duties to be performed on their part : the sum whereof is, *That they will be the Lord's, and his only : That is, They will renounce the Devil and all his works, the vain pomps and glory of the World, the sinful lusts of the flesh ; and devote and consecrate themselves, souls and bodies to him, and his service, to serve him only in holiness and righteousness all the days of their lives.*

Applic. Seeing that by Baptism we are incorporated into God's family, how doth it concern us to labour to walk worthy of this Great Privilege, by leading an holy life and conversation before so holy a God. The whole life of a Christian should be the paying of his Baptismal Vow, by resisting and casting off all iniquity, and walking worthy of the Lord unto all well pleasing. Art thou baptized ? What manner of person oughtest thou to be, in all holy conversation and godliness ? This thou hast vow to be, and thus it becomes every one of God's Family.

48. Quest. *Who are to be baptized?*

Ans. They are to be baptized, who in charity may be thought to be within the Covenant.

Explic. *Baptism* being a Seal of Gods Covenant, all that have a *right* to the one, have a *right* unto the other; and none have a *right* to one, which have not a *right* to the other: So that Baptism is not to be administred to any, who are strangers to the Covenant of grace, as are all such who are out of the Visible Church, till they profess their Faith in Christ.

Baptism therefore is to be administred to such as profess their Faith in Christ, and to their Children.

This though denied by some, yet it is very evident: for besides the charge given to the Apostles: *To baptize all Nations*; and their practice, who baptized whole households; of both which Infants make up a considerable part, Besides this, let these Arguments be weighed.

1. *The first Argument may be taken from the extent of Gods Covenant, which reaches even to the seed of Believers.* For when God established his Covenant betwixt himself and Abraham he said, *I will establish my Covenant between me and thee, and thy seed after thee in their generation, Gen. 17. 7.* And the Apostle Peter said to them that professed the Faith *Acts. 2. 39. The Promise is to you and to your Children.* In regard of this extent of Gods Covenant, it is, that the Apostle in *1 Cor. 7. 14.* saith of Children, either of whose Parents was a Believer, though the other were an Infidel, they are holy. Of which Phrase one of these three things must be meant; either,

1. *They are legitimate, and not bastards:* But this cannot be meant, for then it would follow, that when both the Parents are Infidels, their children are bastards, which is false.

Or 2ly, *The meaning must be, that they are savingly justified, and truly gracious;* and this none will affirm.

Or 3ly, *The meaning is, that they are federally holy:* That is, they are to be reputed and reckoned Gods Covenant people, And since it cannot be understood in either of the former senses, therefore it must be understood of this last, of a federal or Covenant-holiness. And if the Covenant belong to them, then also the Seal of the Covenant, namely, *Baptism.* On this ground the Children of the Israelites were circumcised, namely, *their Covenant-*

interest. Now to deny the evidence of Gods favour to *Children of Christians*, which was granted to the *Israelites* children, is to lessen Gods grace and favour since the exhibition of Christ.

2ly, *The manifestation of Christs good will to Children* brought in arms to him, whom he blessed, and his declaration of their right to the *Kingdom of Heaven*, gives good warrant to offord unto them the *Seal of Gods favour*; *Matth. 19. 14.* As for the particular way of applying the thing signified in *Baptism* to Infants, it must be left to the inward and unrevealed work of the Spirit, which is instead of actual faith wrought by the same Spirit in those that are of age: warrantably therefore do we continue the ancient custom of baptizing Children from the Apostles times.

Applic. 1. Seeing the Infants of such as are members of the Visible Church, have a right to the Ordinance of Baptism, then how doth it concern Parents to take care that their Children may partake thereof! And the rather, because they being conceived in sin, and brought forth in iniquity, are thereby brought to the Bath of *Christs blood*, which alone can cleanse their polluted souls from the filthy sports of sin.

And in regard it is an holy *Ordinance*, instituted by *Christ* for their spiritual good, it ought to be done after a right manner.

1. *In obedience to the command of God*: And not meerly because of the *Laws of men*, or for fashion and custom sake. They who desire this *Ordinance* out of such by respects can expect little benefit or comfort from it.

2. *With all convenient speed*: Careless delaying the same will argue a slighting, if not a contemning thereof, which may prove dangerous.

3. *With all holy reverence*: Being a part of Gods *Worship* instituted and appointed by him.

4. *With faith in his gracious promise*, that he will be our God, and the God of our seed.

5. *With earnest fervent prayer unto God for a blessing on his own ordinance*: that he would joyn the inward *Baptism* of his Spirit with the outward *Baptism* of Water, that he would make that ordinance to the Infant a Seal of all the Promises of the *Covenant of Grace*.

6. *With thanksgiving unto God*: As for *Christ* the chiefest of all mercies: so for the *Covenant of Grace* made with us, and sealed unto us in and through him; and

and that he is pleased to receive not only us, but our Posterity after us thereinto, that both we and they should be wrapped up in a Covenant of Grace and Mercy.

II. *This mercy of God vouchsafed to our Children, in bringing them into the Covenant of Grace, doth put a strong obligation upon Parents to instruct them in the mysteries of the Covenant: As in the knowledge of God, and of his Son Jesus Christ; and to bring them up in the fear of the Lord which is the best thing you can do for them, and the great est evidence of your true love to them, and care of them.*

III. *Baptism being a solem Ordinance instituted by Christ for gracious ends, it must needs be the duty of every one to continue together, and not to depart from the congregation without some extraordinary occasion till the Sacrament be ended.*

IV. *The last Use shall be for Direction to such as are baptized and come to years of discretion, how to make a practical improvement of their Baptism.*

1. *Ofte call to mind your own baptismal Vow, the Covenant which was then made on your behalf; namely, To forsake the Devil and all his works, the vain Pomp and Glory of the World, with the sinful lusts of the Flesh, and to devote your selves unto God and his service.*

2. *Renew thy baptismal Vow and Covenant, by engaging thy self in an expresse and solemn Covenant unto God, to abandon thy sins, and to give up thy self unto God to be his faithfull servant. Though thou hast been baptized and thereby visibly entred into Covenant with God, yet this, however it be obligatory upon thee, was thy Parents and the Ministers dedication of thee; thou must likewise, when thou comest to understanding, dedicate thy self to the Lord. Though Baptism once administred be not to be repeated, yet the Baptismal Covenant ought to be renewed.*

Consider therefore thy Baptismal Covenant, and examine thine own heart, whether thou art resolved to stand to that Covenant; whether thou find a willingness in thy self to renounce the service of the Devil, the World, and the Flesh, and to resign up thy self to God and his service: And if this be thy mind in earnest, then renew thy Covenant with God.

And whereas there is a two fold Covenanting with God,

1. *One inward in the Soul* ; which consisteth in a sincere closing with God , and hearty devoting our selves to him and his service.

2. *The other outward with the Tongue and Hand* : When having written down thy Covenant, thou dost with all seriousness and sincerity on thy bended knees, read it as in the presence of God, and then subscribe thy Name thereunto. This latter way of expresse Covenanting I would commend unto you.

For your help therein, you may make use of that Form of words, together with several Directions, how this Duty ought to be performed, set down in my *Treatise of Regeneration*, called *A word to Sinners*, and *a word to Saints*. Chap. XII. And what is thus privately done between God and our selves , we do solemnly and publickly engage our selves to, at Confirmation,

3ly, Another Direction for the improvement of your *Baptism*, is , *Seriously to consider how you have kept your Vow and Covenant then made* : Whether you have resisted the Devil and his temptations, by praying and striving against them : Whether you have mortified your sinful lusts , so that they are now in some measure weakened and subdued.

4ly, *Wherein you have fallen short, confess unto God, and bewail your manifold breaches and failings* : And then having begged the pardon of them , resolve to be more watchful over your selves for the time to come ; and strive with the utmost you can, to live more suitably and answerably to your Vows and Promises. Thus may we improve our baptism to many spiritual advantages.

Hitherto of the first Sacrament, which is *Baptism*. The other, which is the *Lords Supper*, followeth

49. Quest. *What is the Lords Supper ?*

Ans. The Lords Supper is a Sacrament of our Spiritual Nourishment, wherein by receiving Bread and Wine according to Christs Institution, the believing Communicants do feed upon Christ by Faith, and thereby do grow up in Grace.

Explic

Explic. In this Discription the Nature of the Lords Supper is set forth.

I. First generally in this phrase *A Sacrament of our Spiritual Nourishment* : It is so called.

1. To distinguish it from *Baptism*, which is a *Sacrament of our REGENERATION*, or *NEW-BIRTH*, whereas the Lords Supper is a *Sacrament of our Spiritual Nourishment*.

2. To shew the special benefit which is sealed thereby ; namely, *A Spiritual Nourishment or Growth in Christ* :

II. In the Lords Supper there is *more particularly* to be considered, *The outward signs*, which are *Bread and Wine* ; *And the spiritual things signified by them, namely, the Body and Blood of Christ* : For Christ at the Institution of this Sacrament, holding Bread in his hand, said ; *This is my Body* : And taking the Cup, he said ; *This is my Blood which is shed for many* ; *Math. 26. 26, 27.* That is Mystically and Sacramentally, by way of Representation and Obfignation ; as if he had said, this Bread and Wine representeth, and sealeth my Body and Blood.

The Bread in the Lords Supper is not transubstantiated and turned into the real Body of *Christ*, or the Wine into the Blood of *Christ*, as the *Papists* hold : This opinion of theirs is a gross absurdity, and evidently against *Scripture*, *Principals of Philosophy*, *common sense*, and the very Nature of a Sacrament.

1. *Scripture* saith ; *That the Heavens must receive Christ until the times of restitution of all things*, *Acts 3. 21.*

2. *Philosophy* saith, That a true body hath dimentions, and can be but in one place at a time ; therefore *Christs* Body cannot be in many places.

3. *Common sense* saith, That it is still Bread and Wine, as is undeniably evident to our sight, tast, smell and touch : Our senses cannot be deceived in their proper objects, otherwise there could be nothing certain to us in the Word,

4. *It is against the nature of a Sacrament* : A Sacrament consists of a Sign, and a thing signified Now if the Bread be no longer Bread, but the Body of *Christ* ; if the Wine be no longer Wine, but the Blood of *Christ*, where is the Sign ? And if there be no Sign, where is the Sacrament ? It can be no Sacrament, which hath no Sign ; and Bread and Wine can be no Signs, if they by this Transubstantiation become the things signified.

IV. *The next thing to be considered in the Lords Supper, are the outward Rites and Actions* ; Some whereof are performed by the *Minister*, and some by the *People*.

1. The *Minister* taketh the *Bread* into his hand and breaketh it, which lively setteth forth the *Sufferings which Christ endured for us*. St. Paul in 1 Cor. 11. 20. thus bringeth in *Christ* himself applying that Rite. *This is my Body which is broken for you*.

2. The *Minister* giveth the *Bread* and *Wine* to the *Communicants* ; whereby is set forth, *God giving his Son to every believing Communicant*. Now in the *Sacrament* God doth in particular make offer and tender of *Christ* to every *Communicant* : Yea he doth, as it were, put him into his hand with his own hands. What a ground of confidence is this ? What greater or surer ground can we have of *receiving Christ*, than this ? Doth not God hereby speak to us, as it were by name, and say ; *Lo, John, I give my Son to thee ; Lo, Peter, I give my Son to thee*.

3. The *Minister* in giving the *Bread* and the *Cup*, saith ; *Take, eat, drink* : whereby is meant, *Gods will for applying Christ unto our selves*. For he doth not only in a dumb shew make offer of *Christ*, but by his *Minister* speaks unto us, and saith ; *I will and require you to take my Son, to apply him to your selves, to make him your own, that so you may live by him*. What can we more expect on Gods part to move us to receive his Son ?

The Rites on the *Peoples* part, are, *To take the Bread and the Cup, and to eat the Bread and drink the Wine* : By which is set forth, *their receiving Christs Body and Blood* ; which is a spiritual applying of *Christ* made man, and made a sacrifice for sin, and that by faith.

V. *How we are made partakers of the Body and Blood of Christ* ; this is set down, *by feeding on Christ by faith*. Now then we feed on *Christ* by faith, when we do apply him, with all his benefits unto our own souls comfort.

VI. *The special end of our partaking of this Ordinance is, our spiritual nourishment, and growth in grace*. The *Sacrament* of the *Lords Supper* is not the *seed of life* by which we are begotten, but the *food of life*, by which we are nourished.

Applic. Seeing the *Lords Supper* is an *Ordinance* of *Christs* appointment, it cannot be a matter arbitrary, left to our own wills, whether we will use it, or no ; but a necessary Duty, whereunto we are bound by our Allegiance

ance and Obedience unto Christ; who hath ordained it as a part of his Worship, for a standing Memorial of his great love in dying for us, and a seal of his gracious Covenant, Certainly they shew themselves Contemners of Gods Worship, and Dispersers of his Covenant, who either wilfully refuse, or carelessly neglect to partake thereof, when they are invited thereunto, and have an opportunity of receiving it.

50. Quest. *What is the Duty of every Communicant before he come to the Lords Supper?*

Ans. The Duty of every Communicant is to Examine himself of his Knowledge, Faith, Love, Repentance, and new Obedience.

Explic. This Answer in general containeth the great Duty of those, who desire to partake worthily of the *Lords Supper*; namely, *Examination*: which duty is set forth by an enumeration of the special Graces, whereof we must examine our selves before our partaking of the *Lords Supper*; as.

1. Of our *Knowledge*. 2. Of our *Faith*. 3. Of our *Repentance*. 4. Of our *Love*. 5. Of our new *Obedience*.

This grand duty of *Examination*, is prescribed by the Apostle; 1 Cor. 11. 28. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* More particularly.

I. *Of our Knowledge to discern the Lords Body*, as it is represented and set forth unto us under the Elements of *Bread and Wine*: for, *whosoever discerneth not the Lords Body, eats and drinks unworthily*; yea, *he eateth and drinketh judgment, if not damnation, to himself*; 1 Cor. 11. 29. Therefore it nearly concerneth us to examine our selves concerning our *Knowledge*, as of the *fundamental Principles of Religion*; so more particularly of the *Doctrine of the Sacrament*: As that it was ordered by *Christ* himself, and that as a standing memorial of his great love in offering up his life a sacrifice for our sins, and as a seal of the Covenant of Grace. That the outward signs in the *Lords Supper* are *Bread and Wine*; *Bread broken*, and *Wine poured out*: and that by them *Christ Body and Blood*,

with all his bitter sufferings for our Redemption, are set out. That every believing Communicant doth by faith truly receive Christ, with all the benefits of his Death, and Passion. The knowledge of these things is requisite, because without it we cannot discern the Lords Body.

II. *We must examine our selves of our faith.* For Faith is the hand, mouth, and stomach of the Soul, whereby the Body and Blood of Christ is received, eaten, and drunken. And this shews, that it is necessary that faith be added to knowledge; for though a man through his knowledge be able to discern Christs Body and Blood under the outward Signs, yet if thereupon he be not brought to believe on Christ, and to apply him a right to his own soul, his knowledge can do him no good at all; no more than if a hungry man should see plenty of Dainty Cheer before him, but not touch, eat, or drink any part thereof.

III. *We must examine our selves of our repentance.* For no man can come worthily to the Sacrament of the Lords Supper without true and unfained repentance, unless he have deeply bewailed and cast off all known sins, and fully resolved never to return to them again. And know assuredly, that according to the measure of our repentance will our benefit be by the Sacrament. The more pains we take with our selves in humbling our selves for our sins, the greater comfort may we expect from the Ordinance; and the less pains, the less comfort.

IV. *We must examine our selves of our LOVE, both of God and of our Neighbour.*

1. *Of our love of God*, which is required in all the holy services we perform to God, but especially in the Lords Supper; wherein his Divine Love in giving his Son for our redemption, is so gloriously manifested, and so graciously sealed to us.

2. *Of our love of our Neighbour*, which is necessarily required of every worthy Communicant. In *Matth. 5. 23.* Our Saviour declareth, how God maketh no reckoning of the most religious actions, where true brotherly affections are wanting; and therefore requireth *Brotherly Love*, and reconciliation first to be endeavoured, before our *Sacrifice* be presented to God,

V. *We must examine our selves of our new Obedience, without which our receiving will prove vain and hypocritical.* As the Lords Supper is Gods Seal to the covenant of Grace, assuring

assuring us of his willingness to perform the *Covenant* on his part : So it is a Bond and Obligation on our part , as was hinted before , whereby we solemnly ingage our selves to yield faithful service, and sincere obedience unto God : and so oft as we partake of that Ordinance, so oft we ought to renew our Obligation to new Obedience , and to examine our selves concerning the truth and sincerity of our Obedience hitherto.

51. Quest. *What is the danger of receiving unworthily ?*

Ans. The unworthy Receiver eateth and drinketh judgment to himself.

So the Apostle tells us, 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself ;* as our translation rendereth it. But the word *Keima* in the *Greek*, sometimes signifieth *eternal damnation*, and sometimes *temporal Judgment*, or chastisement ; and in that place it may be taken in both senses , and may imply both, in respect of the divers persons upon whom it is executed.

If you ask how unworthy Receivers eat and drink their own judgment or damnation ? I answer ; First, *Unworthily receiving doth dispose men for judgment* , it ripens and prepares them for *wrath*. Those that grow not *better*, grow *worse* by the *Sacrament*, making way for the Devil to enter into them, as he did into *Judas* after his receiving the Sop ; who hath the greater advantage against them, to fill them with all unrighteousness , and thereby to fit them for destruction.

2. *Unworthily receiving doth expose men to judgment* , and that both *temporal* and *eternal* : even Believers , receiving unworthily, do thereby merit the *wrath* of God, and without deep *repentance* , cannot escape , and may fall into *temporal judgments* , not withstanding their *repentance*. But the *ungodly* and *impenitent* Receivers, it binds up under a curse, and seals them to destruction. It hardens them against *repentance*, and if they *repent* not, it binds them over to *eternal vengeance*. O tremble and fear, tremble and prepare for this *Sacred Ordinance* : You that hope you are Believers , be careful and jealous of your selves in your preparations, see that you be serious in them ; you
know

know not how dear it may cost you, if you come not duly prepared.

Applic. 1. In regard of the danger of *unworthy receiving*; after your *due preparation*, be exhorted in order to your *right participation*.

1. To approach unto the Table with all holy reverence carrying your selves as in the sight and presence of the great God, who observeth the *inward thoughts* of our hearts, as well as the *outward actions* of our bodies.

2. And in the time of receiving, let us make use of our outward senses for the stirring up our spiritual affections; often fastning our eyes upon the *Visible Signs and Rites*, and thereby raising our *meditations* of the *spiritual things* signified thereby. When we see the *Minister* breaking the Bread, and pouring out the Wine, then by *Faith* let us behold *Christ wounded, bleeding, and crucified* before our eyes, thereby satisfying Gods Justice for our sins. Oh how should the consideration of these things affect our hearts with *bitter grief and sorrow* for our sins as the cause of *Christ's Sufferings*: And likewise raise up our hearts to an holy admiration of the love of God in giving his Son, and of the love of Christ in dying for us! And then raise and enlarge our hearts in flames of love and praise.

3. *Let us solemnly renew our Covenant with God.* Let Gods giving us the *Bread and Wine*, be looked upon by us, as his setting his seal a fresh to his Covenant and giving it sealed into our hands: and let our receiving, our eating and drinking, be our setting our own Seal to our Covenant with God. In the very act of receiving, lift up your hearts thus to the Lord; *Lord, let thy giving me these Tokens of thy Covenant, be a Sign betwixt thee and me, that thou wilt be my God, and wilt perform unto me all the gracious words of thy Covenant: And let my receiving them, be a sign betwixt me and thee, that I do unfeignedly give up my self to thee as thy Covenant-servant; and that I will, through thy grace, endeavour to be faithful and stedfast in the Covenant of my God.*

4. *Having thus renewed your Covenant, resolve in the strength of the Lord, to be faithful in keeping your Covenant.*

A large Explication of these things you may find in my *Christian Directions How to walk with God*, Chap. 12.

Having treated largely of the Word and Sacraments: I come now to treat of Prayer; which is the means on our part to be performed, for the obtaining a blessing on the Word and Sacrament.

52. Quest. *What is Prayer?*

Ans. Prayer is a right opening of the desire of the heart to God in the Name of Jesus Christ.

Explic. In this Answer is set forth,

I. *The general nature of Prayer*, which is, *An opening or making known of the desires of your hearts.* Desire is the Soul of Prayer, and there must not only be habitual desires, but they must be actuated. Praying is the *pouring out* our Souls in actual desires after the good things we want, *Isa.* 26. 9. Yet is not the Voice altogether excluded, which is necessary in publick Prayer in the Church; and in private, in and with the Family; and may be used in secret, for the stirring up our devotions, and keeping our mind from wandering thoughts, provided it be not done with an intention to be heard and taken notice of by others, which will argue gross hypocrisy.

II. *The Object of our Prayers*, which is *God*; it is he, and he alone, that knoweth our hearts, that is present in all places to hear the Prayers of his *People*: that is Omnipotent, able to supply all their wants, to answer all their desires; whereupon this Title, *To be the bearer of Prayers*, is given only unto God; as *Pf.* 65. 2. *O thou that hearest Prayer, unto thee shall all flesh come.* Neither Saint nor Angel, nor any Creature are the Objects of Prayer, but God alone. Our Prayers are ordinarily to be directed to God the *Father, Son, and Holy Ghost*; yet may we direct them expressly to any one of the Three Persons, but not excluding, but including all.

III. *Our Prayers must be offered up in the name of Christ*, *No man cometh to the Father but by me*, saith our Saviour; *John* 14. 6. And the Apostle, *Eph.* 2. 18. *Through him, we have access unto the Father*: And *John* 16. 23. *Whatsoever ye shall ask the Father in my Name, he will give it you*, saith Christ. To offer up our Prayers in the Name of Christ is not customarily to say these words; *Through Jesus Christ our Lord*: But to pray in dependance upon Christ, for whose worthiness alone we beg and hope to be heard.

Applic. The only Use I shall make of this duty of Prayer is, *to stir you up to a constant and conscionable performance thereof.*

1. *Be constant therein*, and that in all the kinds of Prayer,

Prayer, both publick, private and secrete.

First, *Diligently attend to the Seasons allotted to publick prayer in the publick Congregation*, for such are usually most powerful and effectual. If one *Jacob* may wrestle with God in Prayer, and prevail; how much more may many *Jacobs* met together in one place? O what may not a multitude of holy, humble, and fervent souls obtain from the Lord? Though God is present in all places, yet more especially in the publick Assemblies, where two or three, or more are gathered together to worship him; see *Acts* 4. 31.

Secondly, *Private Prayers ought daily to be performed by Masters of Families in their Houses*, which through Gods blessing, will prove a special means to season their Families with the true fear of God. As prayerless Families are for the most part destitute of the fear of God; so in praying-families the hearts of many are seasoned with the fear of God.

Thirdly, *Both Masters and Servants, yea every one of understanding, ought daily to offer up a Morning and an Evening Sacrifice of prayer and praise unto God in secret*, according to the direction of our Saviour, *Matth.* 6. 6. *When thou prayest, enter into thy Closet, and pray unto thy Father which seeth in secret, and thy Father which seeth in secret will reward thee openly.* There may you freely open your hearts into Gods bosom, and desire his direction, assistance and blessing in such cases as are not fit to be mentioned before others: and there God usually unbosoms himself unto his children. This duty is the certain practise of every sincere Convert. So soon as ever *Paul* was converted he got alone, and betook himself to prayer, *Acts* 9. 11. *Behold he prayeth.* And it may well be questioned whether any grown man or woman can be saved, who doth not call upon the Lord, *For though he be rich in mercy, yet it is to them who call upon him: Rom.* 10. 12.

II. *As we must be constant in the duty of prayer, so conscientious in the right manner of performing it.* To this end we ought.

1. *To pray in Faith, believing in Christ*, for his obtaining the acceptance, and granting our requests through his *Merits* and *Mediation*, and accordingly trusting upon the Lord for a gracious answer through him.

2. *Yet with an humble submission to the will of God*, especially as to temporal mercies, and likewise for spiritual blessings

blessings in respect of their degrees : And certainly the surest way to have our own will, is to make Gods will ours.

3. *To pray with fervency, pouring forth our desires with sighs and groanings.* It is the fervent prayer only that is effectual; *Jam. 5. 16.* I know we cannot alwayes have a like fervency, but yet we must alwayes strive against deadness of heart, and dulness of spirit, and stir up your selves to the duty, which will be a good token of Gods accepting our prayers, and granting our requests.

4. *To pray with humility,* as with an humble acknowledgment of our *unworthiness* to appear before God, and to receive any *good thing* from him : So with a sense of the manifold *weaknesses* and *infirmities*, which accompany all our religious *exercises*. The *high God*, as he dwells in *humble hearts*; so is he delighted in our *humble approaches* to him. *Christians*, as ever you would have evidence that you are *Christians* indeed; as ever you would *maintain* and *improve* that *Christianity* you have, be conscientious and constant in this *Duty of Prayer* : All your Religion is like to rise and fall, according to your rising or falling in *this duty of Prayer*; and in particular, that of secret prayer. If either you neglect it, or now and then when you are at leisure, must suffice you : or else if you perform it cursorily and slightly and do not strive with God, and cry mightily to the warming and awakening your own hearts, your Religion is never like to come to any thing. Those that do but trifle in *prayer*, will certainly be but Triflers in their whole course. Would you that your Religion be Religion indeed; then see to it, that your *praying* be *praying* indeed; and in good earnest.

Hitherto of the *renewed estate of the faithful in this life*. It remaineth to shew, as their estate at death, so after death.

54. Quest. *What is the estate of the faithful at their Death?*

Ans. The Souls of the faithful go forthwith to Heaven, and their Bodies sleep in their Graves as in their Beds of rest.

Explic. In this answer is set forth the state both of the Souls and Bodies of Believers at their Death.

I. *For their Souls, they go forthwith to Heaven :* That is, So soon as ever a *Believer* dies, his Soul passeth immediately into glory ; which is most evident to those that will consider the following Scriptures : *Luk. 16. 22. Luk. 23. 43. 2 Cor. 5. 8. Phil. 3. 23.*

II. *For their Bodies, they shall sleep in their Graves, as in Beds of Rest.*

Applic. Learn hence the reasons why many Sinners, though they will not change lives with the Saints, yet would they be glad to change deaths with them ; and are of Balaam's mind express, *Numbers 23. 10. Let me die the death of the righteous, and let my last end be like unto his.* This is a vain desire ; he that will not live the life of the Righteous, shall never die their death. If thou wilt have one, thou must take both : Thou must live a righteous life, or thou art never like to die the righteous mans death ; but yet this is the desire of the worst.

54. *Quest, What is the state of the Faithful after Death?*

Ans. The Bodies of the faithful shall be raised out of the Grave in Glory, and at the General Judgment owned by Christ, received into his Favour, and fully enjoy God for ever.

Explic. Here four things are contained.

I. *That there shall be a resurrection of the body :* The Saints shall be raised out of their graves unto eternal life and happiness ; *John 5. 28, 29. The hour is coming in which all that are in their graves shall hear the voice of Christ, and shall come forth ; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*

II. *The bodies of Believers shall be raised up in glory.* Their glory is set forth by the Apostle in this general Phrase, *They shall be like the glorious body of Christ ; Phil. 2. 21.* But more particularly, *1 Cor. 15. 42. It is sown in corruption, it is raised in incorruption ; it is sown in dishonour, it is raised in Glory : It is sown in weakness, It is raised in power ; it is sown a natural body, it is raised a spiritual body.*

III. *There shall be a general judgment, when believers shall be owned by Christ, acquitted from all their sins, and their integrity and sincerity shall be made known to all.*

IV. *After*

IV. *After the resurrection, Believers shall be blessed in the full enjoyment of God for ever. The full enjoyment of God notes,*

1. *Their dwelling in his presence.*
2. *Their dwelling in his love, loving and being beloved.*
3. *Their beatifical Vision, or seeing the glorious God face to face, together with those immediate fruits of the blessed Vision, fulness of satisfaction, Psal. 17. 15. And fulness of glorious and ravishing joy; Psal. 16. 11. This is the blessedness of believers, and in this blessedness shall they abide to all eternity, where shall be everlasting praises, adoring, and admiring Hallelujahs to him that sits on the throne, and to the Lamb for ever. Amen.*

Applic. 1. *Here is a word to Unbelievers: What is now the chief desire of your Souls? Are you for everlasting glory, or for the pleasure of sin for a season? Are you for Heaven or for Earth? methinks, some of you at least should say, Away with all the Poms and Vanities of the World, with the sinful lusts of the flesh, we will no longer be the Devils slaves, but servants of Jesus Christ; he shall be, as our Priest and Saviour, so our Lord and King. If this be the desire of your souls, then bid farewell to all your sinful pleasures and vain companions, and become the Disciples of Christ, and he will lead you to his Holy Hill, and bring you into Heaven.*

2. *A word to believers, you that are escaped out of Egypt, and are in the Wilderness in your Journey towards Canaan, get you up to the top of Pisgah, and view the glory of that blessed Country, whither you are bound. Is your treasure in heaven? there let your heart be also. Is your heart in heaven? there let your eye be also. Be looking daily into that glory which is within the veil. Live in the daily and affectionate contemplation of the blessedness to come. A sight of your home will encourage you on your journey towards it. A sight of your rest will quicken you on in your labours, and comfort you under your greatest sufferings.*

Having explained the Chief Principals of our Christian Religion, I shall close up this Practicall Catechism with a brief explication of the Commandments and Lords Prayer.

55. Quest. *How many Commandments are there ?*

Ans. There are Ten Commandments, which contain the sum of the Moral Law.

Explic. The *Moral Law* is a standing and abiding Rule, by which all Nations are to be governed, and that in all ages to the end of the World: And that it is that Law which God gave at first unto Man for the Rule of his Obedience.

God gave unto *Adam* as he was a publick person, and stock of Mankind, both a particular Precept, of *not eating the Fruit of the Tree of Knowledge of Good and Evil*, for the tryal of his Obedience: As also a Law of *Universal Obedience* written in his heart, which by his Fall was much obliterated and defaced: Yet all Mankind have some Fragments of it remaining in their hearts; such as make the *very Gentiles*, who have not the written Law, inexcusable for their Transgressions; as *Rom. 2. 14, 15.*

The Law engraven in *Adams* heart, being obliterated by his Fall, was revived and promulged by God to the people of *Israel* on *Mount Sinai*, through the Ministry of *Moses*, which was the same for substance written in *Adams* heart.

56. Quest. *What is the general sum of both the Tables of the Law ?*

Ans. The general sum of the first Table is this, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the general sum of the Second Table of the Law, is, Thou shalt love thy Neighbour as thy self.

57. Quest. *In what words is the Preface to the Ten Commandments set down ?*

Ans,

Ans. In these, I am the Lord thy God, which brought thee out of the Land of *Agypt*, out of the House of Bondage.

Explic. In the Preface to the Ten Commandments, there are three reasons given, why we should keep and observe them.

1. *Because God is the LORD*, therefore absolute and sincere obedience ought to be given to his Commandments.

2. *Because he is their God in covenant*, implied in these words, *I HY God ; I am the Lord thy God*, not by common Creation, or Providential Conservation only ; for so he is to the wicked, but by special Covenant made formerly with their Fathers : wherein he promised them many singular mercies and blessings.

3. *Because he was their Redeemer*, who brought them out of the Land of *Agypt*, and out of the house of Bondage ; which put a strong obligation upon them to yield cheerful Obedience to their deliverer.

Though these fore-mentioned reasons were proper to the *Jews*, yet do they likewise concern us Christians, and are strong Arguments to provoke us to the keeping Gods Commandments : For,

1. God is *our Lord* likewise, from whom we have received our being and well-being.

2. He is a God in Covenant with us as well as with *Israel* of old.

3. As he delivered the people of *Israel* out of their *Egyptian* bondage, so hath he delivered us from our spiritual bondage under Sin, Satan, and the World. And therefore we are bound to take him for our God alone, to be his faithful servants, and to keep his Commandments.

58. Quest. Which is the First Commandment ?

Ans. Thou shalt have no other Gods before me.

Explic. In this Commandment there are three things required. And three things forbidden.

The things required are.

1. That we take *Jehovah* to be the only true God, and our God, and thereupon give up our selves to him to be his faithful people.

2. That we worship him as the only true God.

3. That we glorify him as the only true God, and our God; As by speaking good of the Lord, so by living to his Glory; ordering our conversation aright.

The things forbidden are.

1. *Atheisme*, which is denying the true God.

2. *Prophaneness*, in not worshiping and glorifying him as men ought to do.

3. *Idolatry*, which is when we give that worship to any other, which is due to God alone.

Finding this Practical Catechisme to increase under my hand much beyond my first intention, I shall content my self with shewing the Duties required, and the Sins forbidden in every Commandment, without making any distinct Application.

59. *Quest.* Which is the Second Commandment?

Ans. Thou shalt not make unto thee any Graven Image, or any likeness of any thing; that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth, Thou shalt not bow down thy self to them, nor worship them: For I the Lord thy God am a Jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my Commandments.

Explic. As the former Commandment directed us to the the true and proper object of Divine Worship; so this directeth us to the right way and manner of worshiping the true God; which is set down.

I. *Gene.*

I. Generally, That God must be worshipped according to his own appointment in his Word.

II. More particularly, God must be worshipped in and by his own Ordinances, which he hath instituted in his Word; as reading the Scriptures, *Deut. 17. 18.* Preaching and hearing the Word of God, *2 Tim. 4. 2.* As also praying unto God, singing, and praising him for mercies received, &c.

There are three things likewise forbidden in this Commandment:

I. The making of any Image for a religious use.

II. The worshipping of Images, Implied in this phrase; *Thou shalt not bow down to them, nor worship them*: Whereby is meant, a yielding to them a religious worship and service, either inward or outward; both which are Idolatry.

III. All will worship, which is the worshipping of God, for substance any other way then is appointed in his word, or the making any thing a necessary part of his worship, which he hath not commanded.

In this Commandment there are three Reasons expressed, why we should diligently observe and keep the same; in these words, *For I the Lord thy God am a jealous God.*

1. Because God hath a supreme power and authority over us: Implied in these words, *I the Lord*; to whose Laws and Commandments we owe all faithful Obedience.

2. Because he hath a propriety in us; a just right and title to us, as his own: Implied in these words, *Thy God*; *For I am the Lord thy God.*

3. Because he is a God zealous for his Worship: Implied in this phrase, *I am a jealous God.* As a jealous Husband cannot endure the lewd and unfaithful dealing of his Wife: So the Lord cannot abide undutifulness, or unfaithfulness in his Worship. He hates Idolatry, as much as an Husband doth Adultery in his Wife.

Now God expresseth his jealousy about his own Worship.

1. In punishing the Breakers of this Commandment, even to the Third and Fourth Generation.

2. In rewarding such as make conscience of keeping this Law, in these words; *Shewing mercy to thousands of them that love me and keep my Commandments.* Not that Gods mercy extendeth to all, and every Child, unto a thousand Generations of them that love him and keep his Com-

mandments; but only to such Children as walk in the steps of their godly Parents; whereof there is the more hope they would, by reason of their Parents prayers, and good example and instructions.

60. Quest. *Which is the Third Commandment?*

Ans. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Explic. By the *Name* of God may here be meant as God himself, so his Titles, Attributes, and every thing whereby he makes himself known: which are *taken in vain* three waies.

1. By our common using them in our ordinary talk.
2. By swearing by the name of God, and that in ordinary discourses.
3. By forswearing, or swearing falsely.

The Reason to inforce the keeping of this Commandment, is in these words; *For the Lord will not hold him guiltless that taketh his name in vain*, but will assuredly, without true and unfained repentance, execute severe judgment upon them.

61. Quest. *Which is the Fourth Commandment?*

Ans. Remember the Sabbath-day to keep it holy, Six days shalt thou labour, and do all thy works: but the Seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle nor the Stranger that is within thy Gates. For in Six daies the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day

day, whereof the Lord blessed the Seventh day, and hallowed it.

Explic. As the First Commandment shewed us the true and proper Object of Divine Worship : The Second, the Means of Worship : The Third, the Manner : So this Fourth, the special Time for Divine Worship. Concerning which, there are Three things expressed.

1. *That some certain time ought to be set a part for the Worship of God.* The light of Nature teacheth, that God is to be worshipped, and that some time is to be set a part for the same.

II. *God at the beginning appointed the Seventh day to be set a part for an holy Sabbath.* It was meet that God who made man for his Service, should appoint him his own Time for his own Worship. This he did in Paradise, Gen. 2. 2, 3. And afterwards on Mount Sinai, where was a second Edition of it.

III. *Not only a part of the Seventh day is commanded to be kept holy, but the whole day.* As God rested on the Seventh day, so he is said to have sanctified it ; that is, Dedicated and Consecrated it wholly to his own Service ; respect being had to Nature, and the Constitutions of mens bodies : for God will have Mercy, and not Sacrifice.

If it be asked which Day of Seven God hath appointed to be set a part for an holy Sabbath.

I answer ; *That at the beginning of the World, God commanded the Seventh and last day of the Week, to be kept holy, which day was to be observed to the resurrection of Christ : And from thence to the end of the World, the First day of the Week is to be kept as a Christian Sabbath.*

Which day was kept and observed by the Apostles in their time, and by the Christian Church ever since.

If you ask a reason for the change of the day ? I answer.

That it might be a continual Commemoration of the glorious Resurrection of Christ, and of the great Work of Redemption accomplished by him ; whereof he gave a clear evidence and demonstration by his rising from the dead.

As God, after he had finished the Work of Creation, rested and sanctified the Seventh Day, to be kept as an Holy Rest : So Christ, after he had ended his great Work

of Redemption, rested and sanctified the day of his Resurrection; which hath since been kept by all Christians in all after ages as an Holy Rest: The Redemption of Christ being in some respects a more glorious Work than the Creation of the World.

Having thus proved the Institution of the Lords Day; I proceeded to shew you, *how it is to be sanctified*. Namely.

I. *By resting from our worldly busineses and imployments, which is the least that can be meant by sanctifying a day and keeping it holy.*

Neither may we ride abroad either for our profit or pleasure on that day, for God hath commanded, that the Beast should rest thereon, *Exod. 20. 10.*

II. *By resting from all worldly recreations; as shooting, bowling, wrestling, ringing; dancing; as also from too liberal eating and drinking, especially Wine or strong Drink, at least so much as may make us either drowsie or unapt to serve God with our hearts and minds. In Isa. 58. 13. The Lord requireth of his people, that they turn away their feet from doing their own pleasure on his holy day. For,*

First, Sports and Recreations are more apt to indispose the mind to the serious performance of holy duties, than honest Labour.

Secondly, Though Recreations do not keep men from the publick Duties of Piety, yet do they for the most part hinder them from the performing of private Duties in and with their Families, and oft-times from their secret Devotions in their Closets or Chambers. In which respect those sports and pastimes which may be lawful on the Week-daies, on the Lords-daies are impious and prophane.

Some I know, are apt to plead on the behalf of Servants, saying shall they have no time for their recreation? No refreshing after their painful toil and labour? To such I answer.

First, To them who are wearied with bodily labour, rest must needs be the fittest refreshment for their bodies: and if they be spiritually minded, nothing can be more delightful to them than a conscionable performance of holy and religious Exercises.

Secondly, If bodily recreations be thought convenient for Sarvants someties, why must they be upon the Lords-day which God hath wholly appropriated to himself

self; and not rather on some Week-day? Hath God given to us Six days, and reserved but one of Seven to himself; and shall we be so disingenuous, as sacrilegiously to encroach upon that, and steal away part of it for our own and our Servants recreation and refreshment?

III. *The Sabbath is sanctified by keeping it an holy rest*: which is by consecrating this day of our rest, to the spiritual duties of that day; *Exod. 20. 8. Remember the Sabbath-day to keep it holy*: So that it is not sufficient that we refrain from our own works, but we must likewise do the works of God, the duties of his Worship and Service. The duties by which the Sabbath is sanctified, are of three sorts: *viz. Publick, private and secret.*

I. *Publick Duties of Piety, are such as are performed in the publick Congregation*: In the conscionable discharge of which, God is most of all honoured.

II. *Private duties of Piety are such as are performed in and with the Family*; as praying, reading the Scriptures, or some other good Books; Catechising, repeating the Sermons heard that day, singing of Psalms, holy Conference, and the like.

III. *Secret duties of Piety are such as are performed in our Chambers or Closets*: As reading, praying, meditating, and examining our selves. These are Duties which must be acted between God and our own Souls. As *Christ* went oft-times upon a Mount to pray apart, so he bids us go sometimes into a secret place, to pour out our souls in prayer unto God; *Math. 6. 6.*

IV. Besides the forementioned works of Piety, there are two sorts of Duties which may and ought to be done on the *Lords-day*; namely, *Works of necessity*, and *Works of mercy.*

1. *By works of necessity*, are meant such as are of importance, and could not without great inconveniency be done the day before, nor put off to the day after.

2. *By works of mercy*, are meant both such as appertain to the *body* of our Neighbour; as giving of Alms, visiting the Sick, or such as are in Prison: As also to his *Soul*, as instructing the ignorant, comforting the afflicted, resolving the doubtful, reproofing such as do amiss, especially such as live loosely and scandalously, to reconcile such as are at variance, and the like.

In the close of the Fourth Commandment, we find Four Reasons to press upon us a strict observation of the *Sabbath-day.*

1. *The Equity thereof*: And indeed what can be more equal, then that we should chearfully spend the *Seventh day* in *Gods Worship and Service*; considering he hath allotted unto us six daies of seven for our own *affaires*, and hath reserved but one to *himself*; whereas he might have required six days for his *Worship and Service*, and afforded unto us the seventh for our own *business*; *Exod. 20. v. 9.*

2. *The propriety which God hath in the seventh day, which he calls his own day*: Its Gods inclosure, and not to be made a Common. *Exod. 20. 10. The seventh day is the Sabbath of the Lord thy God.*

3. *A third Reason is taken from Gods own example*, who in six days made *Heaven and Earth, the Sea, and all that in them is*, and rested the seventh day; therefore man must doe the same: God gave us an example that we should follow his steps.

4. *A fourth Reason is taken from Gods blessing the Sabbath-day*. For it is said, *Exod. 20. 11. God blessed the Sabbath-day*, that is, he maketh the Sabbath a blessed day, or a day of blessing, an effectual means of good both to the *Souls*, and *Estates* of those who carefully and conscionably observe the same.

First, *To the Souls of men*. Into how many dark Souls hath God caused the light of his grace to shine on this day? making it a Wedding-day to many, a day of their espousals unto Christ. Thousands may date their new-birth from such or such a Sabbath. Now hath God thus honoured his own day; and shall not we sanctifie it? Hath he blessed it, and shall we prophane it?

Secondly, *God doth bless a conscientious observation of his day to our temporal, as well as to our spiritual advantage*; *1 Tim. 4. 8. Godliness is profitable unto all things, having promise of the life that now is, as well as of that which is to come.* There is an universal gainfulness in real Godliness; for it hath both Heaven and Earth entailed on it. Now wherein doth true godliness more eminently appear, than in a strict observation of the *Lords-day*? And therefore the more conscionable we are in sanctifying that, the greater blessing may we expect from God in our Callings upon the Week-daies. If we begin the Week with God on the First day thereof, he will be sure to follow us with his blessing all the remaining part thereof. The surest and safest way then to get *Estates* for our selves and children, is to keep holy the *Sabbath-day*. To

To these Reasons I shall add one more taken from the first word of the Commandment, *Remember*, set in the beginning thereof; for which these Reasons may be given.

1. *Because of our proneness to forget to keep holy the Sabbath-day, and great backwardness thereunto*; it being against the grain of corrupt nature to spend any time, much less an hole day seriously with God.

2. *Because the life of Religion, and of Christianity, lies much upon, and is maintained by our keeping holy the Sabbath-day.* Whereupon, said a worthy Divine now with God, *Take away Gods Sabbath, and Religion will come to nothing.* And indeed God never put a *Memento*, to any duty, but what was of great importance; God therefore prefixing it to this Commandment, implyeth the observing thereof to be of high concernment; which upon our peril must not be neglected or forgotten.

62. Q. *Which is the Fifth Commandment?*

Ans. Honour thy Father and thy Mother that thy daies may be long upon the Land, which the Lord thy God giveth thee.

Explic. This Commandment containeth both a *Precept* and a *Promise*.

1. *A Precept*, in these words, *Honour thy Father and thy Mother.*

2. *A Promise* in the next, *That thy daies may be long upon the Land which the Lord thy God giveth thee.*

Under *Father* and *Mother*, in the *Precept*, are comprised not only Natural Parents, but likewise all Superiors both in age and gifts; especially such as by Gods Ordinance are over us in place and authority, whether in Family, Church or State.

Under the word, *Honour* are implied all sorts of duties which we owe to our superiours.

2. *To the precept of honouring our Father and our Mother, is added a promise* of long life and prosperity to those who shall keep this Commandment, so far as it may tend to the glory of God, and their good: But if God, in his infinite Wisdom seeing it better for them to be gathered to their Fathers, and to be freed from sin and misery, take them away sooner, he hereby abundantly recompenceth the want of temporal life here, with *Eternal life hereafter.*

65. Q. *Which is the Sixth Commandment?*

Ans.

Ans. Thou shalt not kill.

In this Commandment are forbidden all waies and meanes of taking away either our own or other mens lives, except in case of publick justice or necessary defence.

63. Quest. Which is the Seventh Commandment ?

Ans. Thou shalt not commit Adultery.

For the things forbidden in this Commandment ; know, that under the name of *Adultery*, are forbidden all the kinds and degrees of *uncleanness*, as, *Fornication, Rape, Incest, Sodomy*, and all *unnatural lusts*. It likewise forbiddeth all *speculative filthiness*, and *contemplative uncleanness*, which are not only sinful in themselves, but the *Panders of bodily defilements* ; also all *barvy speeches*, and *filthy communications*, which are apt to stir up *lust* both in our selves and others ; and all outward acts of *uncleanness* and *filthy pollutions*. It likewise forbiddeth all *occasions and incentives to uncleanness* ; as the society of wanton persons, lascivious dancing, immodest attire, excess in eating and drinking, hearing filthy songs, reading amorous Books, as *Romances*, and the like.

64. Quest. Which is the Eighth Commandment ?

Ans. Thou shalt not steal.

The main thing forbidden in this Commandment, is, *The wronging of our Neighbours in their Goods* ; which may be done several ways : Not only by robbing them on the High-ways, and breaking into their Houses ; but also by using false Weights and Measures, by selling bad Wares for good, by forestalling the Market, and engrossing a Commodity, thereby to raise the price ; by taking advantage of the ignorance of the Buyer, or of the necessity of the Seller ; all which are forbidment in this Commandment, *Thou shalt not steal*.

And as we are here forbidden to wrong our Neighbours in their outward estate, so likewise our selves, which is too often done several ways :

1. By idleness and negligence in our Callings, *Prov.* 18. 9.
2. By an unthrifty ordering our estate, *Prov.* 21. 17.
3. By rash and unadvised Suretiship, *Prov.* 11. 15.
4. By an over-much love of pleasures, *Prov.* 23. 21.
5. By Gaming for gain : Every Gamester, though he intends his gains, yet for the most part in the end sits down by

by the loss. There is hardly a greater consuming of mens Estates, than by Gaming. Every such Gamester is a Robber; he that loseth, robs himself, and he that wins robs his Neighbour.

65. Quest. Which is the Ninth Commandment?

Ans. Thou shalt not bear false witness against thy Neighbour.

This Commandment forbiddeth three things.

1. All Lying, not only the pernicious Lye, which is made merely to deceive another; but likewise the sporting Lye, which is made only for mirth: And also the officious Lye, which is told only for the preventing some prejudice, or procuring some good. God hateth every lying tongue, Prov. 12. 17. Yea all lying lips are an abomination to him, Prov. 9. 21. And we find Lyars in Scripture reckoned amongst Murderers, Idolaters, Whoremongers, and other heinous sinners, whose lot and portion, without sincere repentance, will be Hell-fire to all eternity, Rev. 21. 8.

1. This Commandment forbiddeth whatsoever is injurious to the good Name of our Neighbour; as lightly to raise, willingly to hear, and rashly to give credit to any ill report of them; or unwillingly to hear their commendations: As also to judge hardly of their sayings and doings, interpreting good things ill, and doubtful things in the worst sense. Yea to blaze abroad their secret faults, especially such as sins of infirmity; aggravating the same by all imaginable circumstances.

3. But by this Commandment is particularly and expressly forbidden the bearing false witness against our Neighbour before a Magistrate; which we do, when we testify that for truth, which we know not to be true, or what we know to be false.

66. Quest. Which is the Tenth Commandment?

Ans. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Oxe, nor his Ass, nor any thing that is thy Neighbours.

This Commandment forbiddeth, as discontentment with our own estate; So Inordinate affecting or desiring of any thing that is our Neighbours. In the former Commandments we are forbidden to wrong our Neighbour either in his body, goods, or good name; here we are forbidden so much as to covet or desire any thing that is his.

I do not say, that every desire to have something added
to

to our *lot and portion*, is here forbidden ; but when it is inordinate ; and that is,

1. *When we desire more than is needful for our state and condition.*

2. *When the desire is too eager and vehement.*

3. *When the things desired too much affecteth us :* So that we are very much discontented, till it be obtained.

Neither is all desire of that which is our Neighbours unlawful : We may not desire what is his, either, 1. *Against his will :* or 2. *To his hurt and prejudice :* But we may lawfully beg, borrow, or buy that which is our Neighbours.

67. Q. *Can any man perform exact Obedience to the whole Law of God.*

A. No meer Man since the fall of *Adam*, can perform exact Obedience to the Laws of God, but doth daily and hourly break them.

Here two things are expressed.

1. *That no meer man since the fall, is able either of himself, or by any grace received, perfectly to keep the Commandments of God.*

2. *That every man doth daily break them in thought, word, and deed.*

The first of these doth appear from clear testimonies of Scripture, *Eccles. 7. 20. There is not a just man upon earth that doth good and sinneth not.* And *James 3. 2. In many things we offend all*, saith the Apostle, including himself. This cometh to pass by reason of the innate corruption which remaineth in the best, after they are sanctified by the Spirit of God.

I shall close this *Practical Catechisme* with a brief explanation of the *LORDS PRAYER*.

68. Q. *Of how many parts doth the Lords Prayer consist ?*

A. The *Lords Prayer* consisteth of three General Parts, namely, the *Preface*, the *Petitions*, and the *Thanksgiving*.

69. Q. *In which words is the preface of the Lords Prayer set down ?*

A. The *Preface* of the *Lords Prayer*, is in these words, *Our Father which art in Heaven.*

Explic. Here God is described by his *Goodness* and by his *Greatness*.

His *Goodness* is implied in this Title, *Father*.

His *Greatness* is set forth by the chief place of his residence,

dence, which is *Heaven*, where his Glory is especially manifested.

The former sheweth how ready God is to hear and answer our prayers, being our gracious Father in and through Jesus Christ.

The latter, how able he is to help us, and grant our requests.

70. Q. *Which is the First Petition?*

A. Hallowed by thy Name.

71. Q. *What is here desired?*

A. That God in all things, at all times, by us and all other creatures may be hollowed and glorified.

For the better understanding this Petition, know that when we pray, *Gods name may be hallowed*, we desire,

1. *That we our selves may glorifie God as in our minds*; by acknowledging him to be the Creator, Preserver, and Governour of all things: So in our *lives*, by making his glory the main end and aim of all our actions, and ordering our conversation so as God may be thereby glorified, *Matth. 5. 16.*

2. That others also may glorifie the *Name of God*; that the whole World may *admire* and *adore* his *Almighty power*, his *infinite wisdom*, and *all-ruling providence*.

72. Q. *Which is the Second Petition?*

A. Thy Kingdom come.

73. Q. *What is here desired?*

A. That the power of Satan may be weakened and subdued; That the Kingdom of Grace may be advanced by the daily encrease of its Members, and the Kingdom of Glory hastned by Christs coming to judgment.

74. Q. *Which is the Third Petition?*

A. Thy Will be done in Earth as it is in Heaven.

75. Q. *What is here desired?*

A. That while we live here on Earth, we may endeavour to yield such obedience to the will of God, as the Saints and Angels do in Heaven.

In this Petition we pray that as the glorious Angels, and the glorified Saints, do the will of God, with all chearfulness and alacrity, with all sedulity, diligence; with all affection

affection and fervency, with all heartiness and sincerity : So Gods will might be done by us in such propotion as is suitable to our state and in the same sincerity, and integrity, though not in the same perfection.

76. *Q. Which is the Fourth Petition ?*

A. Give us this day our daily bread.

77. *Q. What is here desired ?*

A. That God would bestow upon us all needful temporal good things, and his blessing with them.

Bread is diversly taken in Scripture, but it is here taken both for that which we commonly call *Bread*, and also for all temporal good things, needful for the preservation of this present life ; and for our outward good Estate, as Meat, Drink, Apparel, Physick, and other things needful for our Bodies.

78. *Q. Which is the Fifth Petition ?*

A. Forgive us our trespasses, as we forgive them that trespass against us.

79. *Q. What is desired in this Petition ?*

A. That God, for Christs sake, would free us from the guilt and punishment of all our sins, and give us grace so to forgive others their trespasses against us, as we may thereby be assured of the forgiveness of our sins committed against God.

I. By *forgiving our trespasses*, is here meant, *A full acquitting and setting us free both from the guilt and punishment of all our sins ; and that without satisfaction to be required on our part, but only upon the account of Christs merits.*

The Reasons why this clause (*as we forgive them that trespass against us*) is added to the petition, are,

First, *As a Motive to ingage us to forgive those who have wronged us.* For we pray unto God to forgive us so, and no otherwise, than as we forgive others. If therefore we forgive not others, we pray God not to forgive us ; but to condemn us. We are therefore mightily concerned to forgive, lest whilst we shut up our hearts from our brethren, we shut out Gods mercy from us. *For he shall have judgement without mercy, that hath shewed no mercy ;* Jam. 2. 13.

Secondly, *As an Evidence unto us of Gods forgiving our sins and trespasses committed against him.* For our forgiving our

our neighbour, is a reflex or fruit of Gods love unto us, in forgiving our sins committed against him. As therefore we would be assured of Gods mercy towards us, in forgiving our sins committed against him, let us be willing and ready to forgive those who have wronged us; *Matth. 6. 14.*

80. *Q. Which is the Sixth Petition?*

A. Lead us not into temptation, but deliver us from evil.

81. *Q. What is here desired?*

A. That God would preserve us from temptations unto sin; and being tempted, powerfully to succour us under them; and in his due time to deliver us from them.

There are three things expressed in this Petition.

1. *That we ought to pray for preservation from temptations unto sin.*

2. *That we ought to pray for support under our temptations.*

3. *That we ought to pray for deliverance out of the temptation, and from all that evil which we are tempted to.*

82. *Quest. In which words is the form of Thanksgiving expressed?*

Ans. The form of Thanksgiving is expressed in these words, *For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.*

Explic. These words are set down, both, *As encouragements* to strengthen and support our faith in prayer; And also, *as a form of Praise and Thanksgiving.*

1. The encouragements to embolden us to pray unto God in faith and confidence of being heard, are four;

1. *The first is taken from his absolute Sovereignty,* implied in this word, *Kingdom*; *For thine is the Kingdom*: So that God only hath authority to dispose of all things, and to dispence unto us all the fore-mentioned blessings, which we have asked of him.

2. *The second is taken from his Almighty power,* whereby he is able to grant all our requests; yea to do for us above all that we can ask or think; *for to him nothing is impossible,* *Matth. 10. 27.*

3. *A third encouragement is taken from the glory of God,* who being infinitely glorious in his mercy, truth, wisdom, and other attributes of his, we may be confident of his willingness to do for us whatsoever tendeth to his own glory and our good. How fitly then doth Christ, having
pre-

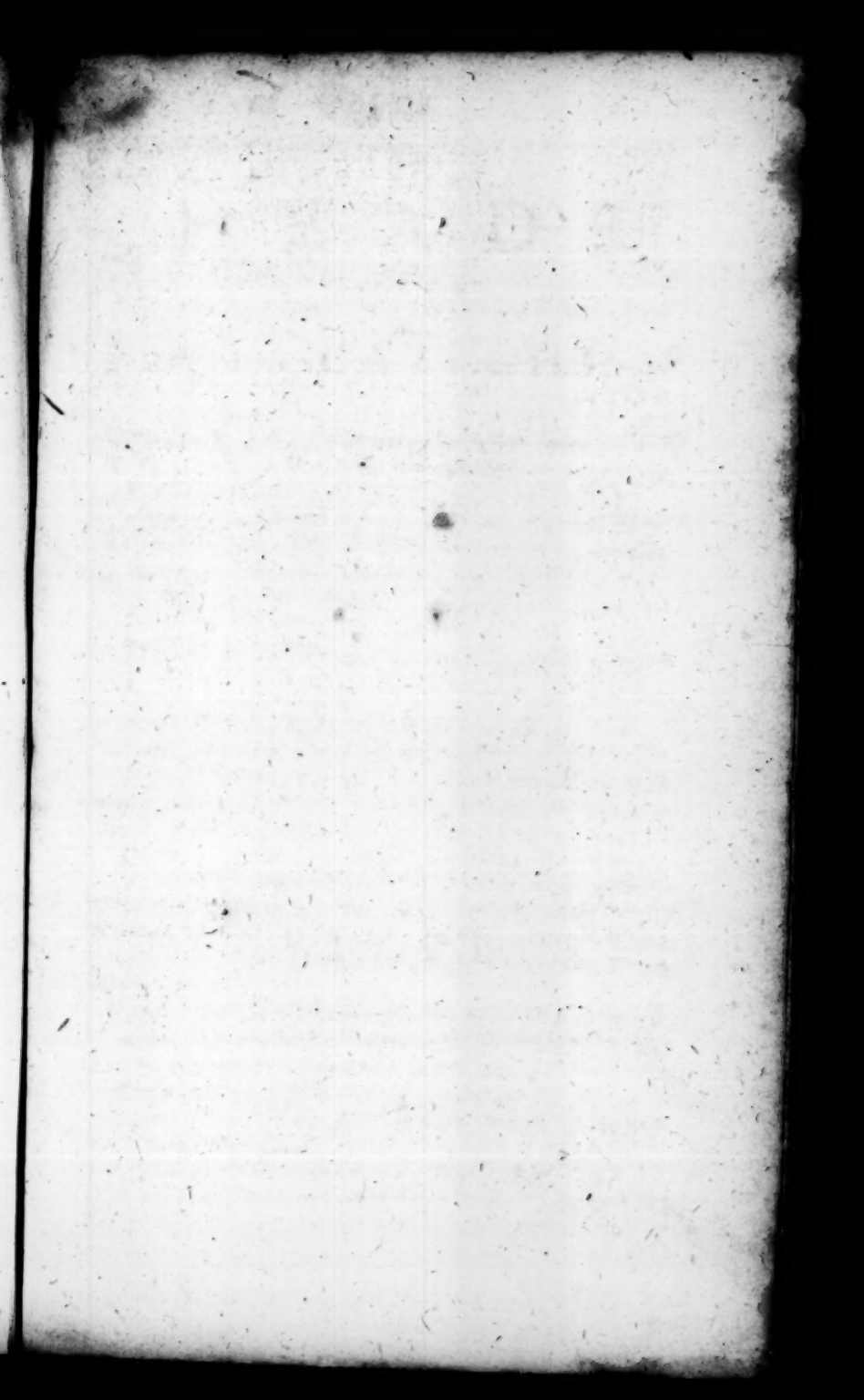
prescribed sundry petitions which tend to the glory of God, teach us to put God in mind of *his* glory, for the strengthening our faith in obtaining them ?

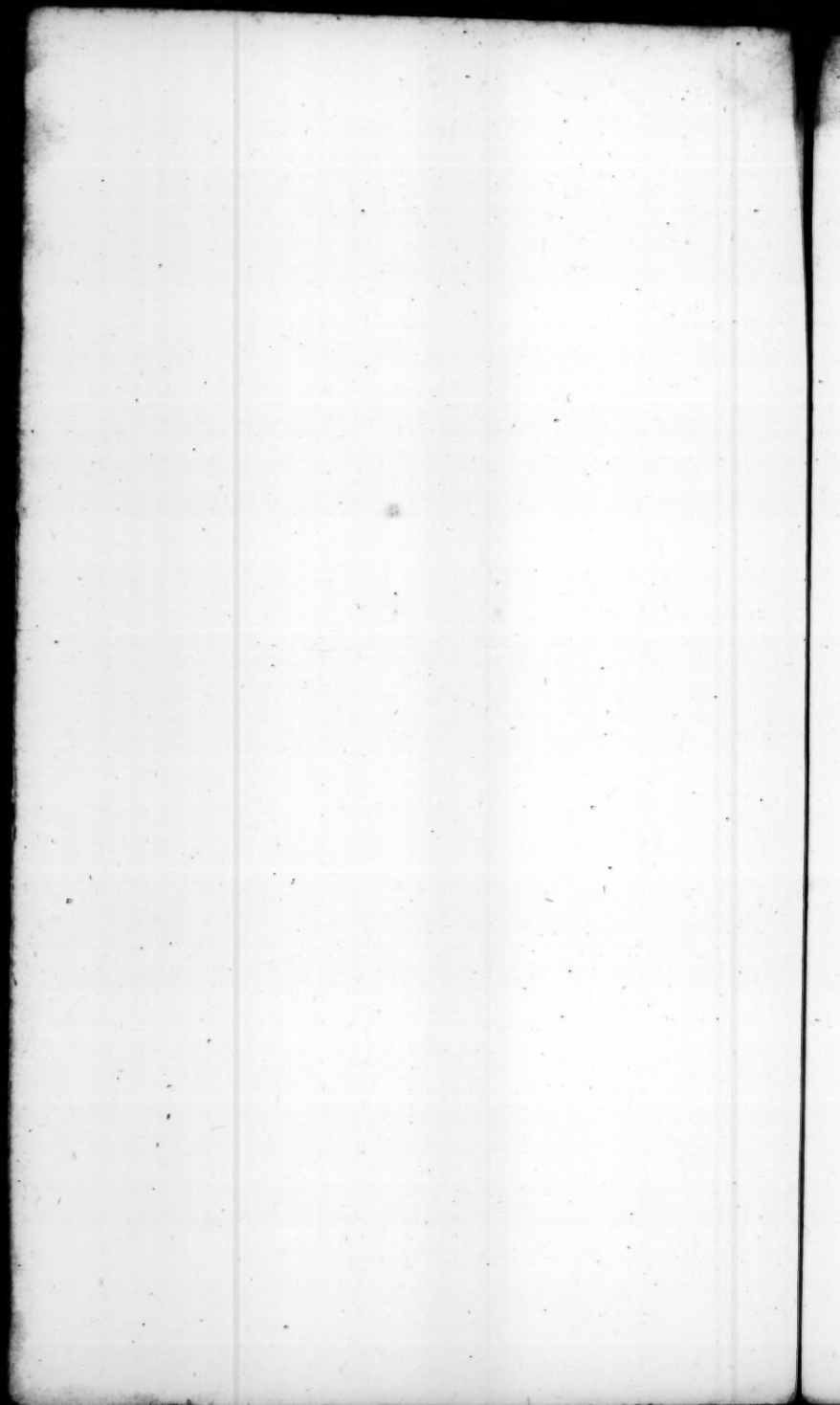
II. This phraise, *For thine is the Kingdom, the power, and the glory for ever*, is set down as a form of prayer and thanksgiving, wherein Gods absolute Sovereignty, Almighty Power, surpassing Glory and Eternity is acknowledged.

Whereby we are taught to joyn *praises* with our *prayers* which is a duty that God highly esteemeth of, prizing and preferring it far above all Legal sacrifices and burnt offerings, *Psal.* 50. 13. And as it is a duty pleasing unto God, so it will prove very beneficial to our selves; for God loves to give to a thankful people.

III. The conclusion of the prayer is in this word *Amen*, which doth imply both our *consent*, to the whole Prayer, as also *our earnest desire* of obtaining the fore-mentioned blessings prayed for, and *our full assurance*, that God *will* accept our petitions and praises. For the word *Amen* signifieth as much as, *So be it*, and *So it shall be*. So be it, that's the voice of desire, and then the voice of faith is, *So it shall be*.

F I N I S.





(1)

THE

HEADS

OF THE

Foregoing CATECHISM.

Quest. 1. **W***hat is every one most bound to know?*
Answ. God and himself.

Quest. 2. *Where is the knowledge to be had?*

Answ. In the Word of God contained in the Scriptures of the Old and New Testament.

Quest. 3. *How do the Scriptures set forth God?*

1. *Answ.* In his Nature.

2. In his Persons.

3. In his Properties.

4. In his Works.

Quest. 4. *What is God?*

Answ. God is a Spirit of infinite Perfection.

Quest. 5. *How many Gods are there?*

Answ. There is one only true God, but distinguished into three Persons, the Father, the Son, and the Holy Ghost, which are equal in Power and Glory.

Quest. 6. *What are the Properties of God?*

Answ. The Properties of God are certain excellencies attributed and applied unto him, for our better understanding of him, as Eternity, Unchangeableness, Omnipotency, Wisdom, Holiness, Justice, Goodness, Truth, and several others.

Quest. 7. *To what Heads may the Works of God be brought?*

Answ. The Works of God may be brought to two Heads, namely, Creation and Providence.

Quest. 8. *What is the Work of Creation?*

Answ. Gods making all thing by his Word, of nothing, in six days, very good.

Quest. 9. *Wherein consisteth the Providence of God?*

A 2

Answ. Tho

Answ. The providence of God consisteth, as in preserving the creatures which he made, so in his wise and powerfull ordering of them.

Q. 10. In what estate was Man made by God at first?

Answ. Man was made by God in a very good and happy estate, even after the Image of God, which consist in perfect Knowledge, true Holiness, and Righteousness.

Q. 11. What positive particular Law did God give to Adam in his innocent estate?

Answ. God having made Man, he entred into a Covenant with him, promising Eternal Life upon his Obedience, and threatned Death upon his disobedience.

Q. 12. Did our first Parents continue in their first and happy estate?

Answ. Surely no, they fell from it.

Q. 13. What was the particular Sin of our first Parents in Paradise?

Answ. The particular Sin of our first Parents in Paradise, was Disobedience against God in eating the forbidden Fruit.

Quest. 14. Are all the Posterity of Adam guilty of his Sin?

Answ. All the Posterity of Adam, coming from him by Natural Generation, being taken into Covenant with him, are guilty of his Sin.

Quest. 15. What is Sin?

Answ. Sin is a transgression of Gods Law.

Quest. 16. What are the kinds of Sin?

Answ. The kinds of Sin are Original and Actual.

Quest. 17. What is Original Sin?

Answ. Original Sin is that Corruption of Nature, where in all are conceived and born.

Quest. 18. What is Actual Sin?

Answ. Actual Sin is the fruit of Original Sin in evil Thoughts, Words and Deeds.

Quest. 19. How many ways is Sin committed?

Answ. Three ways, First, By committing, or doing that which the Law forbids.

Secondly, By omitting, or not doing what the Law requires.

Thirdly, By not performing Duties aright.

Quest.

Quest. 20. *Are all sins equally heynous and offensive in the sight of God?*

Ans. Surely no, but some sins in their own nature; and others in regard of some aggravating circumstances are greater then others.

Quest. 21. *What is the punishment due to sin?*

Ans. The punishment due to sin is the wrath and curse of God, which causeth all the Miseries of this Life, at the end Death, and eternal Torment in Hell.

Quest. 22. *Is there any means to free sinfull Men out of their miserable estate?*

Ans. Yes, God hath given unto Man a Saviour,

Quest. 23. *Who is Mans Saviour?*

Ans. Mans Saviour is the Lord Jesus Christ, who was both God and Man in one Person.

Quest. 24. *How did the Son of God take to himself Mans Nature?*

Ans. The Son of God did take to himself Mans Nature, by being conceived in the Womb of the Virgin Mary, by the Holy Ghost, and born of her, but free from sin.

Quest. 25. *What Offices did Christ take upon him to work out our Salvation?*

Ans. Christ took upon him three Offices, he became a Prophet, a Priest, and a King.

Quest. 26. *What is the chief work of Christs Prophetical Office?*

Ans. The chief work of Christs Prophetical Office is to make known his Fathers Will unto his Church by his Word and Spirit.

Quest. 27. *What are the parts of Christs Priestly Office?*

Ans. The parts of Christs Priestly Office are, to make satisfaction and intercession.

Quest. 28. *What are the parts of Christs Kingly Office?*

Ans. Christ as King doth govern his Church, provides for her all needful good things, and protects her from all enemies.

Quest. 29. *How far did Christ humble himself for our Redemption?*

Ans. Christ humbled himself in his Birth, Life, Death, Burial, and lying in the Grave.

Quest. 30. What are the degrees of Christs Exaltation?

Answ. The degrees of Christs Exaltation are his Resurrection, his Ascension, his sitting at Gods right hand, and his judging the World at the last day.

Quest. 31. How comes Christ and those things which he did and suffered, to be ours?

Answ. By Faith which unites us unto Christ in our effectual Calling.

Quest. 32. What is effectual Calling?

Answ. Effectual Calling is the work of Gods Spirit, whereby our understanding being enlightned with the knowledge of our miserable condition, and of Christ as our remedy, we are perswaded to close with Jesus Christ, as our only Saviour and Redeemer.

Quest. 33. What priviledges do accompany such as are effectually called?

Answ. The priviledges which accompany our effectual Calling, are, Justification, Adoption, and sanctification.

Quest. 34. What is Justification?

Answ. Justification is an act of Gods free Grace, whereby he pardoneth our sins, and accepteth us as Righteous in his sight, upon the account of Christs Righteousness and Satisfaction received and applied by Faith.

Que. 35. What is Adoption?

Answ. Adoption is an act of Gods free Grace, whereby we are not only accounted, but taken into the number, and invested with all the priviledges of the Children of God.

Quest. 36. What is Sanctification?

Answ. Sanctification is a work of Gods free Grace, whereby we are renewed throughout according to the Image of God, in Holiness and Righteousness, and are enabled to die to Sin, and to live unto Righteousness.

Quest. 37. What are the Blessings which usually accompany Gods Justified, Adopted, and Sanctified ones?

Answ. Peace of Conscience, Joy in the Holy Ghost, and encrease of Grace.

Quest. 38. What are the things required on our parts for he obtaining eternal Life and Salvation?

Answ. The things required on our own part for the obtaining Eternal Life and Salvation, are Faith in Christ, Repentance

Repentance unto Life, with a conscionable use of Gods Ordinances.

Quest. 39. What is Faith in Christ?

Answ. Faith in Christ is a saving Grace, whereby we receive Christ in all his Offices, as our Priest, Prophet and King, and rest upon him alone for Salvation.

Quest. 40. What is true Repentance?

Answ. True Repentance is a saving Grace, whereby a sinner turns from his sins, and returns to God with full purpose of heart, and sincere indeavours to walk in newness of life.

Quest. 41. Which are the Ordinances Christ hath appointed for the furthering our Salvation?

Answ. The Ordinances Christ hath appointed for the furthering our Salvation, are, The Word, Sacraments, and Prayer in special.

Quest. 42. How doth the Word become effectual to our spiritual advantage?

Answ. The Word becometh effectual to our spiritual advantage, as by bringing sinners to a sight and sense of their miserable condition, & turning them from their sins unto God; so by perfecting the work of grace begun in the Saints.

Quest. 43. How may we profit by our reading and hearing the Word?

Answ. We may profit by our reading and hearing the Word, as by preparing our selves, so by giving diligent attention thereunto, receiving it with Faith and Love, treasuring it up in our hearts, and practising it in our lives.

Quest. 44. How do the Sacraments further our Salvation?

Answ. The Sacraments do further our Salvation through our receiving them by Faith.

Quest. 45. What is a Sacrament?

Answ. A Sacrament is a Divine Ordinance, wherein by outward Signs and Rites, Christ and his Benefits are sealed up unto Believers.

Quest. 46. How many Sacraments are there?

Answ. There are only two Sacraments, Baptism and the Lords Supper.

Quest. 47. What is Baptism?

Answ. Baptism is a Sacrament wherein by Water

applied to the Body in the Name of the Father, the Son, and the Holy Ghost, our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be his faithful Servants, are sealed up unto us.

Quest. 48. *Who are to be Baptized?*

Ans. They are to be Baptized who in Charity may be thought to be within the Covenant.

Quest. 49. *What is to be considered in the Lords Supper?*

Ans. Both the Name, and the Nature thereof.

Quest. 50. *What is the Lords Supper?*

Ans. The Lords Supper is a Sacrament of our spiritual Nourishment, wherein by receiving Bread and Wine, according to Christs Institution, the Believing Communicants do Feed upon Christ by Faith.

Quest. 51. *What is the duty of every Communicant before he come to the Lords Supper?*

Ans. The Duty of every communicant, before he come to the Lords Supper, is to examine himself of his Knowledge, Faith, Love, Repentance, and new Obedience.

Quest. 52. *What is the danger of Receiving unworthily?*

Ans. The unworthy Receiver Eateth and Drinketh Judgement to himself.

Quest. 53. *What is Prayer?*

Ans. Prayer is a right opening of the desire of the Heart to God in the Name of Jesus Christ.

Quest. 54. *What is the state of the Faithful at their Death?*

Ans. The Souls of the Faithful go forthwith to Heaven, and their Bodies sleep in their Graves as in Beds of Rest.

Quest. 55. *What is the estate of the Faithful after Death?*

Ans. The Bodies of the Faithful shall be raised out of the Grave in Glory, and at the general Judgement
owned

owned by Christ, received into his Favour, and fully enjoy God for ever.

Quest. 56. *How many Commandements are there?*

Ans. There are Ten Commandements, which contain the sum of the Moral Law.

Quest. 57. *What is the general sum of both the Tables of the Law?*

Ans. The general sum of the First Table is this, Thou shalt Love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. And the general Sum of the Second Table of the Law is, Thou shalt love thy Neighbour as thy self.

Quest. 58. *In what words is the Preface of the Ten Commandements set down?*

Ans. In these, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage.

Quest. 59. *Which is the first Commandement?*

Ans. Thou shalt have no other Gods before me.

Quest. 60. *What is the scope and meaning of this Commandement?*

Ans. The scope and meaning of the First Commandement is, That we take *Jehovah* the true God for our God, and that we worship and glorifie him as the onely true God, and our God.

Quest. 61. *Which is the Second Commandement?*

Ans. Thou shalt not make unto thee any Graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not Bow down thy self to them, nor Worship them. For I the Lord thy God am a Jealous God, visiting the Iniquity of the Fathers upon the Children, unto the Third and Fourth Generation of them that Hate me, and shew mercy unto Thousands of them that love me and keep my Commandements.

Quest. 62. *Which is the Third Commandement?*

Ans. Thou shalt not take the Name of the Lord thy God

God in vain. For the Lord will not hold him guiltless that taketh his Name in vain

Quest. 63. *Which is the Fourth Commandment?*

Ans. Remember the Sabbath day to keep it Holy, Six days shalt thou labour, and do all thy work; but the Seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy Gates: For in Six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

Quest. 64. *Which is the Fifth Commandment?*

Ans. Honour thy Father, and thy Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee.

Quest. 65. *Which is the Sixth Commandment?*

Ans. Thou shalt not Kill.

Quest. 66. *Which is the Seventh Commandment?*

Ans. Thou shalt not commit Adultery.

Quest. 67. *Which is the Eighth Commandment?*

Ans. Thou shalt not Steal.

Quest. 68. *Which is the Ninth Commandment?*

Ans. Thou shalt not bear false witness against thy Neighbour.

Quest. 69. *Which is the Tenth Commandment?*

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Ans. No meer Man since the fall of Adam can perform exact obedience to the Law of God, but doth daily and hourly break them.

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Ans. The Lords Prayer consisteth of three general parts, Namely, The preface, the Petitions, and the thanksgiving.

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Answ. That God would bestow upon us all needful temporal good things, and his blessings with them.

Quest. 81. *Which is the Fifth Petition?*

Answ. Forgive us our trespasses, as we forgive them that trespass against us.

Quest. 82. *What is desired in this Petition?*

Answ. That God for Christs sake would free us from the guilt and punishment of all our sins, and give us grace so to forgive others their trespasses against us, as we may thereby be assured of the forgiveness of our sins committed against God.

Quest. 83. *Which is the Sixth Petition?*

Answ. Lead us not into temptation, but deliver us from evil.

Quest. 84. *What is here desired?*

Answ.

Answ. That God would preserve us from temptations unto sin, and being tempted, powerfully to succour us under them, and in his due time to deliver us from them.

Quest. 85. In which words is the form of thanksgiving expressed?

Answ. The form of thanksgiving is expressed in these words For thine is the Kingdome, the Power, and the Glory, for ever and ever, *Amen.*

This short Catechism is to be
Sold by *Samuell Lee* at the
Feathers in *Lumbard Street.*

The Principals of Christian Religion gathered into several Heads, to be taught to such, who being grossly ignorant, of weak Memories, and perhaps not able to Read, are very hardly capable of Learning a Catechism.

1. **T**Here is one God, an Almighty, Eternal, Infinite, God, Merciful, Righteous, and Holy Spirit, who made the World and all things therein out of nothing; and is the supream Ruler and Governour thereof.

2. This one God is distinguished into three persons, the Father, the Son, and the Holy Ghost; the Father is the Creator, the Son the Redeemer, and the Holy Ghost the Sanctifier.

3. God having appoinied unto Man, to have a being for a short time in this World, and an everlasting being in the World to come, either in Blessedness or Misery, hath given to him a Law (which is his Word) by which he is to be governed here and judged hereafter.

4. All Mankind having by Sin broken the Law of God, both in *Adam*, and in their own Persons, and hereby fallen under the Wrath and Curse of God, and become liable to everlasting Damnation, God gave his Son, the Lord Jesus Christ, to be made Man, to die for their Sins, and thereby to redeem them from everlasting Death, and to bring them to everlasting Life,

5. Jesus Christ, and Redemption and Salvation by him, is freely offered in the Covenant of Grace, to all the World upon this condition, that whosoever shall believe in him, and repenting of their Sins, will give up themselves to obey and follow him, in Righteousness and Holiness all the days of their Life, shall be saved through him.

6. After Death there shall be a Resurrection of the Bodies of all Men, both of Good and Evil: and a general Judgement. wherein those that have believed in Christ, and obeyed him, shall by Christ, the Judge of the quick and the dead, be sentenced to everlasting Blessedness, and the Unbelievers and disobedient shall be sentenced to everlasting Fire.

A short Prayer to be taught to young Children, when they come first to be capable to be put upon the exercise of that Duty.

O Lord God, I am a poor Child, I was born in sin, and am by Nature a Child of the Devil, and am in danger to go to Hell, to be burned for ever for my sins. Thou hast given Christ to be a Saviour of Sinners, O let him be my Saviour; for his sake, O Lord, forgive me my Sins, and let me be born again, and be made thy Child; love me as thy Child, and help me, O Lord, to love thee as my Father, and to give myself to thee as thine own Child. Keep me from all Sin; keep me from Lying and Stealing, and Frowardness, Unruliness, Idleness, and Childish Folly. Make me Obedient to my Parents and Governours, to hear their Instructions, obey their Counsels, and submit to their Reproofs. Work a work of Grace in mine Heart, and as I grow up in Years, so let me grow up in Grace; let me live in thy fear all my days, and bring me to Heaven, when I die. Keep me night and day from sin and danger: be thou my Father, and take care of me as thine own from henceforth, and for ever. *Amen.*

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